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Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America

IF HONOR ROLLS FOR MARS

THEN HONOR ROLLS FOR GOD

The Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION of the UNITED LUTHERAN CHURCH IN AMERICA

806 Muhlenberg Building
Philadelphia Pennsylvania

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Of the Church - By the Church - For the Church

Luther League Review

The LEAGUE and YOUTH

YOUTH needs friendship and ideals and wisdom and strength and counsel and an opportunity to fulfill its dreams. Youth needs laughter and song and good nature and kindly thought and human understanding.

The League can and does provide them all.

Modern youth is doing more in the way of Christian Service than any other generation.

Sustaining Memberships for 1926

FRIENDS OF YOUTH

Our locals and our members will have to "stand under" if our budget is to be met. However they are lined up for our general League work, are interested NOW and SACRIFICING NOW. Everybody knows in Church work those who have the spirit have to shoulder the burden. To our loyal Leaguers the Sustaining Membership Fund simply offers one more chance to express their loyalty.

There is another class of folks that we believe are interested in you young folks of the Luther League. Every Congregation has them, men and women who "stand under" your local program. They always buy tickets to your "doings," they always contribute when you ask them, they continually show their friendship for the youth of the Church. THEY WILL BE HAPPY TO "STAND UNDER" YOUR INTERNATIONAL ORGANIZATION IF YOU ASK THEM. Go to them as a salesman with worthwhile goods. Tell them what the L.L. is doing for you and the rest of the young folks of the U.L.C. Show them this page. Take their membership and send it to John Greiner, Jr., Secretary, 400 Lackawanna Ave., Scranton, Pa., with their names and addresses. Then tell them that they belong to the Loyal Legion of the Friends of Youth.

Let us see this list grow by leaps and bounds by next month.

SUSTAINING MEMBERS TO APRIL 24.

CONNECTICUT—Total 2.
Southington Luther League, Southington
Hartford Trinity Luther League, Hartford
CALIFORNIA—Total 1.
Mr. Clarence L. Derr
IOWA—Total 2.
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ILLINOIS—Total 8.
St. Paul's Luther League, Nachusa
Miss Gladys E. Kjellen
MARYLAND SYNOD—Total 9.
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Luther League of Trinity Church, Smithsburg
Miss Marie E. Staib
Miss Barbara Wiegand
Rev. Charles E. Hay
Rev. Luther B. Wolf, D.D.
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NEW YORK—Total 55.
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Miss Minnie M. Waechter
Miss Mathilde Peper
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St. John's Luther League, Tamaqua
Mr. Marvin H. Eckardt
Miss Elizabeth K. Maltzberger
Mr. C. W. Fuhr
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Mr. Peter P. Hagan
Mrs. Minnie Patterson
Mr. George Forsythe
Miss Margaret L. Emrick
Mrs. E. G. Hoover
Miss Edith I. Graul
Mr. W. G. Freeman
OHIO—Total 3.
First Luther League, Findlay
Miss Margaret S. Hendricks
Baby Robert Earl Kochheiser
PACIFIC NORTHWEST—Total 1.
Mr. J. W. Hazelgreen
SOUTH CAROLINA—Total 5.
Miss Winnie Butt
TEXAS—Total 2.
Miss Adele Leuschner
WISCONSIN—Total 1.
Lake Park Luther League, Milwaukee
COLUMBIA DISTRICT—Total 2.
VIRGINIA—Total 1.
NORTH CAROLINA—Total 4.
MINNESOTA—Total 9.
INDIANA—Total 2.

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Celeste and the Judge's Chauffeur

INA AGNES POOLE

CELESTE found the judge tying up a larkspur which had been broken by the wind.

"Are you ready for Alex to bring the car around?" he asked as he dusted his knees with a flip of his handkerchief.

Celeste shook her pretty curly head. "Not just yet, Judge Geary. I want to talk to you a minute before Alex and I go. I don't know what I ought to do about those letters. I got another one this morning."

"Same kind of envelope? Same handwriting?"

"Exactly the same."

"Have you told any one yet?"

"No one except Father and you. The

sender of those letters evidently wants secrecy."

"Writers of anonymous letters generally do," the judge said with a twinkle in his eyes.

Celeste laughed. "That's true, but why this person—Oh, I wish that I could find out who it is. Well, I'll keep quiet a little longer and maybe I will." Then she changed the subject. "It's good of you to let me have your car this afternoon."

"Aren't you going to take Alex with you?" the judge asked with quick suspicion.

"Certainly. I need him to drive the car."

The judge grunted. "Maybe you do! And maybe you don't! But Alex needs an afternoon like this with a—beefsteak fry, is it?—more than you need him to drive that car, young lady!"

Celeste had often driven the judge's car alone, but Alex did not know that. He drove the car out of the garage now and stopped for Celeste Nichols to get in the front seat beside him. He was only a year older than Celeste, but there were times when a haunted expression in his fine black eyes made him appear ten years her senior.

The judge had held court in Chicago a few months ago. When he came home the people of Eagle Point had something to talk about. Judge Geary, who had always driven his own car and greased it like the poorest of them, had a chauffeur. A young foreigner, at that, mind you! There was no telling what the judge would do next, they told each other. Hire a butler and wear a silk hat, likely as not!

But Celeste Nichols knew that the judge was not putting on airs. He had told her about Alex.

Alex had come into Judge Geary's court one day to testify for a friend. He had been working in a factory and attending a night school. He was ill and fainted on the witness stand. The judge brought him home and installed him as his chauffeur.

"Alex hasn't been in America long," Judge Geary told Celeste, who lived next door. "From the little he has told me about his life in Russia I know that he will have to do a lot of forgetting before he can be happy. Take him under your wing, will you?"

So Celeste, who was pretty and popular in Eagle Point, had befriended Judge Geary's chauffeur. The judge, of course, took Alex to church and Sunday School. Celeste invited him to the parties given by the young people's Sunday School class. Alex went, but he seldom said anything. One evening the young people discussed their donation to the World Service Appeal. They were agreeing almost unanimously to send old clothes when Alex broke his customary silence.

"I think that we should send money," he said in his broken but correct English.

"Don't the people over there need clothes?" Mary Baker asked. She had an old coat which she intended to give.

"Certainly. Many, many clothes, but—but—" Alex hesitated.

The discussion broke out again. All of the young people except Celeste forgot that Alex had wanted to say something.

Celeste promised the class that evening that she and Alex would gather up the clothes and bring them to the church parlors. One of the boys suggested that the class have a beeksteak fry.

"After the beeksteak fry you girls can pack the clothes," John Hostetter remarked innocently.

"And what will you do?" Mary taunted.

"The men's double quartette has to practice at eight o'clock. Most of us are in it. So we'll

'Let the women do the work,
Do the work,
Do the work!' "

"That's just like the fellows," the girls stormed, but in the end they agreed to do the packing while the boys practiced.

Celeste and Alex waved goodbye to the judge. They drove around Eagle Point gathering up bundles of clothes which were to be sent to Europe. Once or twice Celeste tried to induce Alex to talk about his boyhood in Russia. He politely answered her questions. But the haunted look in his eyes kept her from pressing him further.

It was nearly six o'clock when Alex and Celeste drove up to the church with the last load of clothes. They unloaded them and climbed the hill back of the church. The other members of the class were already there and beefsteak was sputtering in the frying pan on the little outdoor stove.

The young folks ate enormous quantities of beeksteak sandwiches and fruit and cake that evening. Then they sat around the fire and sang songs.

Celeste glanced at her watch. She sprang to her feet. "It's time for you boys to practice. Professor Van Horn will be tearing out his seven hairs because you are not there."

They stamped out the fire and started down the hill.

"Bllh, it's cold," Mary shivered.

"Take my coat," Alex slipped off his coat and offered it to her.

"Put it on," Celeste whispered into Mary's ear. She knew that Alex would be offended if his offer were not accepted.

Professor Van Horn was waiting for the boys and they went into the church at once. The girls turned on the lights in the church parlors. They worked quickly and effi-

ciently. It was not the first time these young women had packed clothes for needy people.

"Here's a letter for you, Celeste," Elsie cried suddenly.

Celeste dropped a pair of shoes. "A letter for me?"

"I happened to run my hand in a coat pocket and in it was this letter addressed to you."

Celeste took the envelope. Her hand trembled. Could she be seeing aright? It was one of the familiar gray envelopes.

She ripped it open. Then she turned to the girls.

"Girls, I'm going to tell you something. Look at this dollar bill. It is pinned to a clipping from our church paper. The clipping is an appeal for funds for World Service. Girls, I've been receiving money from some unknown person in exactly this kind of envelopes for two months. The money is always pinned to an appeal for funds for this cause. Some one has been sending me money because I am treasurer for the Lutheran World Service movement in our congregation."

"Who sends that money?"

Celeste shook her head. "I don't know."

"Elsie, what coat did you find that letter in?" Mary asked.

Elsie rummaged in a pile of clothes for a minute for the coat. She held it up.

"That's Alex's coat," Mary cried. "I took it off because I got too warm. Alex has been sending you that money!"

"Why is he so interested in the World Service?" some one asked.

"I know what it is to be hungry!"

The girls turned around. Alex stood in the doorway with the other boys. His face was white and drawn.

Celeste crossed the floor quickly. She took Alex's hand in both her own.

"Alex, we ought to be told about the people across the seas who need our help! Alex, can you tell us about your people?"

Then Alex told them.

Alex's father had been killed during the war. He and his mother and his adored little sister Olga had lived frugally until famine swept their part of Russia. Then they existed on next to nothing. Smallpox and fever followed in the footsteps of the famine. Alex's mother died. He was left alone with little Olga. Their clothes were in tatters. They had no fire to keep them warm. They were starving. One day Alex heard that men from America were giving away food and clothing in the next village. He carried his little sister to that village. It was only five miles away. But he was so weak that it took him three days to get there.

"They gave me food. They gave me clothes. They loaned me money to come to America," Alex told the group of young people.

"Where is your sister? Did she come to America too?" Mary asked.

The Russian boy wiped his hand across his eyes. "It was too late for Olga. It was too late, too l—late."

Without another word he turned around and plunged out into the night.

"I should have known. I should not have asked," Mary Baker sobbed.

"Don't let Alex go. Go get him," Elsie begged the boys.

Celeste shook her head. "Alex does not want us now. He will feel better in the morning for having told us."

"Can't we do something for Alex?"

"Alex does not need our help now, but the people across the ocean do," Celeste said as she held up the letter.

"I have the money I was saving for a pair of satin slippers," Mary said.

"And I—"

"And I—" they offered.

"We can not give Olga back to Alex," Celeste said softly. "But we can send money to feed and clothe other little sisters and brothers in faraway lands."

—*News Bureau, N. L. C.*

SPORTSMANSHIP

"Charles Hoff, who came from his home in Oslo, Norway, to show the folks in the U. S. A. how high he can pole vault, trotted out to try for a new record.

"Little Mr. Hoff" already had broken the world's indoor pole vaulting record by hurling his body over the bar 13 feet 2½ inches high. In fact, for two weeks he'd been steadily breaking records. And he wasn't satisfied.

"All was ready for his attempt. He grasped the bamboo pole, dashed down to the uprights and flew upward. The fans literally held their breath. They expected him to succeed. He failed.

"And failed spectacularly. Not only did slender Mr. Hoff knock the bar from the upright, but he fell flat on his face. The breath was knocked from him. As he lay dazed officials hurried to his side. They lifted him to his feet and he staggered away.

"That much of the story is worth reading. The rest is worth remembering.

"Courageous Mr. Hoff waited until his dizzy head had cleared and the breath was back in his lungs. Again his body flew upward, his back arched like that of an angry cat, and over the bar he flew. When he landed he was holding a new world's record.

"Write Charlie Hoff's name in the book of the fellows who never quit trying."—*Manitou Messenger.*

Life Service Department

"Wist ye not that I must be about my Father's business?"

A SERVICE SHIELD

You will find the picture on the front cover. But no picture can do it justice. In three colors, framed in high-grade moulding with glass or done in imperishable bronze you will find it a delight to the eye. During war days thousands of our Churches made recognition of the service their youth were rendering for their country. This was fine! Now in peace time should we fail to make as notable a recognition of those in full time *Christian Service?* Our hearts and our consciences say NO!

Luther Leagues, why not ask permission to present one of these Honor Rolls of Christian Service to your Congregation? Have as many representatives from the Honor Roll with you as possible at the unveiling. It will be a great stimulus for recruiting. The Church Council could well be asked to vote whose names are to appear. Or if for any reason the Congregational Shield should not be practicable, the League itself could maintain one.

Information as to prices can be obtained by dropping a card to: The Recruiting Department, Board of Education of the U.L.C., Harrisburg, Pa.

Those Service Cards

Recently we had the pleasure of sending on to the various Boards a fine bunch of Life Service Cards. Over two hundred were sorted in this lot. Fifteen of these were boys in their 'teens, who are going to be ministers. Six girls want to take up the work of mercy as deaconesses. Over twenty incline to foreign missions. So it goes. By these cards the recruiting agencies of the Church are put in direct touch with our youth at the age of decision. *Every Single Member of the League Should Have a Chance to Sign a Card.* The Local League has a great opportunity in receiving new members. They should also be circulated right after talks to young folks on Life Work or after the presentation of Life Work Pageants. Send for cards direct to H. Q. and return the filled out cards here too.

Down Where the Cotton, Corn and Sweet Potatoes Grow

Your Secretary has in the past heard at long distance, so much about the "Revolt of Youth," and similar phrases, that his blood was beginning to chill and he began to think that perhaps all the youth of our land was on a very fair way of going to the devil. In fact we were beginning to think that perhaps it might be well for us simply to throw up our hands in horror and say "it's of no use." For the purpose of a bit more of first hand information, we went to Birmingham, Alabama, to attend the International Council of Religious Education, April 12th-19th. The delegates at this Convention, some seven hundred in number, came from every walk in life, from every State in the Union, the Dominion of Canada, Australia, South America and England, representing practically every Christian denomination in existence. They came for the purpose of discussing together "Building Together a Christian Citizenship." From the 16th to 19th there was also held a Young People's Conference composed of more than one thousand of America's "wild youth." Candidly we went there with a critical attitude hoping to gather in everything good and decry everything bad. Now at the risk of being called a heretic we are free to state that we came away with a very calm mind and much composed heart. While we are by no means ready to swallow everything we heard there and are by no means ready to fall in line with everything Stanley High and his kind are advocating, we were keenly impressed by the sincerity of purpose, the desire of youth to have a part in the great issues of the world, their desire to invest their talents where they will count for something worth while; their very great earnestness in purpose to make all *Christ centered* and work in cooperation and under the counsel of more mature heads. In fact we believe youth is just what age has made it and the great mass is asking nothing more nor less than they deserve; viz, self expression. Youth under the proper leadership is all right. More later.

Round Table

In the April issue of the *Review* we asked for an expression of opinion on the question whether or not we might find a time better suited for the Day of Prayer and Life Service Day than the last Sunday in February. Suggestions as to when that more suitable time might be were also requested.

At the time of our writing two wide-awake State Life Service Secretaries have responded to our request. We believe the modesty of these two capable young women

will not object to our passing on to you, their thoughts on the matter.

Miss Ruth Johnson of Minnesota, writes: "You hit the 'nail on the head' in suggesting another day for Life Service Day. I found that out this year when trying to put a program across. Some of our pastors exchanged pulpits for the Lenten Services in the evenings and so it was difficult to arrange for a program."

"In view of the fact that we are trying to interest the High School graduates and others I would suggest the last Sunday in April as that is quite close to Commencement and perhaps would be effective. I don't think that Easter ever comes that late, so it wouldn't affect it any. I really think the Spring would be better than the Fall (provided every one doesn't have Spring fever and wouldn't want to come out for an evening meeting.) Of course the program would not have to be in the evening, except where a pageant is put on and I am sure people would come out to see it. The main thing is to get it advertised far enough in advance."

Miss Rachel Crigler of Virginia, writes us: "I had hoped, before I wrote you, to get the consensus of opinion from the Synodical League. I am not in a position as yet to give the above information, but I will say that from my observation, I believe it would suit the Virginia Synodical League better later in the year, speaking from the standpoint of the rural League and there are a number in Virginia. Bad weather has kept many rural Leagues from observing the Day at the proper time. Soon I expect to send out a questionnaire relative to Life Service work and I shall certainly include this question."

These two Secretaries have written us just what we want to know viz:—Their decisions based on study and past experience. Now what's on your mind? We want to work together and formulate a plan which will meet every condition just as far as is possible and do not want to wait until next Fall to do it. Perhaps you want to discuss it at your summer Conferences, District meets and State Conventions? Won't you Mr. Secretary pass on the benefit of your experience and thinking? Local Leagues are not barred from this discussion. Talk it over with your pastor then write us.

Life Service Decision Cards

We have been asked—What will be done with these cards when signed and returned to League Headquarters? They will be classified according to States, type of Life Work chosen (or interested in) and filed. Duplicates are made of each card and mailed to the proper Board of the U. L. C., e. g. If a person suggests that he is interested in Foreign Mission work his card is mailed to the office of the Board of Foreign Missions. So likewise with other choices. We are then expecting these Boards to do the follow-up work, send the prospects literature, answer any questions of information, etc.

Have you considered the advisability of Father and Sons, or Mothers and Daughters Banquets as unusual opportunities for presenting Life Work?

Why not have all the young people of a community together for a banquet and have a representative of our nearest Lutheran College to be present and present Life Work and the College?

Both of the above plans have been carried out in places in a most gratifying manner. Try them!

Camps and Conferences

The International Council of Religious Education, 5 South Wabash Ave., Chicago, has for some years conducted International Summer Schools and Camp Conferences. The purpose of these Schools and Conferences is to train for leadership.

The Leadership Schools conduct Standard Courses, Special Courses and Graduate Courses. This year these will be held at Geneva Glen, Colorado, July 12-24; Lake Winnipesaukee, N. H., Aug. 9-21; Lake Geneva, Wis., July 26-Aug. 7. For information concerning these Schools address H. Shelton Smith, 5 South Wabash Ave., Chicago.

The International Older Boys' and Girls' Camp Conferences will be held as follows:

Geneva Glen, Colorado, Girls' Camp, Aug. 3-16; Boys' Camp, Aug. 17-30; Lake Geneva, Wis., Girls' Camp, Aug. 10-23; Boys' Camp, Aug. 24-Sept. 6; Lake Winnipesaukee, N. H., Girls' Camp, July 27-Aug. 9; Boys' Camp, Aug. 24-Sept. 6. For information address P. R. Hayward, Director, at the above Chicago Headquarters.

We have given the above information feeling that leaders in our Young People's work might desire more helps and information regarding the successful conduct of Summer Camps. Full information may be had by writing the above named directors. Perhaps some groups are even planning sending representatives to some of these camps.

Of course we have our own Summer Camps and Conferences and should plan to attend them. Perhaps we can help make them better and more effective by a study of the plans of these other camps. The Synod of Ohio has already announced Lakeside Summer School, Lakeside, Ohio, July 26 to Aug. 1. Watch for the dates of all our other

Summer Camps and Assemblies and boost them.

We have another reason for placing emphasis as we have. While attending the Birmingham Convention of the International Council of Religious Education, we attended every session of the "Young People's Work" Conferences. On one afternoon the general topic was "Training Youth for Christian Service" (1) In the Church, (2) In Camps, Conferences and Institutes (3) In Colleges. Each of these topics was discussed by young men and women of considerable talent and experience, then the five hundred young people engaged in round table discussion. We found that Camps and Conferences were given especial prominence as effective agencies for the development of *leaders* in Christian work of all kinds. It was agreed that here, the major qualities for leadership could best be developed. These qualities being (1) Knowledge; (2) Skill; (3) Executive Ability; (4) Personality.

Three types of Camps and Conferences were pointed out, indicating that *all* Camps and Conferences as at present conducted aligned themselves under three heads, viz.: (1) Extra Church (not under denominational control). These being conducted largely for the purpose of rest and recreation. (2) Denominational. Under control of some denomination, with the purpose of training along many lines of activities, plus recreation. (3) Training Conferences. These specialize on *some one thing* only, and that is *training for leadership and workers.* Such Conferences may be denominational or interdenominational. This Conference gave special prominence to this third type of conference as being the most effective and important in the development of those four essential qualities in leadership.

We may do well to think and act upon the above findings of such a group of picked leaders. Our own Summer Assemblies are now building their programs and our leaders of youth should have some thoughts on the matter, then make their voices heard.

It may be policy to refer to our suggestion of District or Regional Conferences as outlined in this Department in the January, 1926, REVIEW. That was merely a suggestion. Let's work out a *real one.* Send in your suggestions, as to how we may improve and build up at this point.

We all know that *leadership* is now our crying need, yet how little many of us understand this.

The point is well illustrated by an excerpt from one of those fine, devotional sermons, Dr. E. Y. Mullins, from the Baptist Seminary, Louisville, Ky., preached at the Convention. He was speaking on the subject of "Kings and Priests unto God." He said occasionally a young man comes to his Seminary in a great hurry to get out into active work. The lad says the world is steeped in sin, it is perishing for want of workers—"I must get out and get to work. I haven't time to spend three years here in study. I want only a little of this and that—a sort of general view of things, then get out and get busy. I want to be here for only a few months, get acquainted with a few books and then lay myself on the altar of sacrifice." Dr. Mullins' reply to such a youth was "But, my brother, do you realize that when you are on the altar of sacrifice, there is *not much there.*"

Missionary Department

"Come" and "Go"

MISSIONARY ACTIVITIES DURING VACATION

Luther League presidents, missionary secretaries, program committees are continuing to ask how missionary activities may be promoted. Now, the question has been asked, "What can we do in the summer time?" One missionary secretary says that she has been in college all winter, and that she has become interested more than ever before in the missionary work of the Luther League. What can she do, she asks, during the summer? Possibly many others are asking the same question.

Every one who really wants to work should have during the summer the inspiration of a convention or of a training school. Many of our State Luther Leagues conventions will meet during the summer. Delegates to these conventions are most fortunate. They will receive inspiration and training.

The number of delegates to conventions is limited; but the number of those who may attend our assemblies and training schools is not limited. Don't decide too quickly that you can not attend either a convention or an assembly. Things that seem impossible often prove to be quite within reach. At every summer school there is a course in missionary methods, in addition to the mission study classes. The missionary secretary who wants to make a good officer will try to attend a summer

assembly or training school. Look for announcement in *The Lutheran* or better still, ask your pastor where to go.

The question of the college missionary secretary who wants to put into action what she has learned has not yet been answered. Possibly some of the following suggestions may appeal to her and to other missionary secretaries also.

1. In many congregations there is a group of intermediate boys and girls who are just at the age when they like to have organizations of their own. They like to meet together. A mission study class for these boys and girls during the summer when there are no algebra problems to solve and no English papers to write will be welcomed by the boys and girls. But boys and girls of this age are critical. They will not be satisfied with a half-way experiment. They especially dislike monotony. An out-door meeting will appeal to them—in some one's front yard, in the park, by the river bank. They will be pleased to have a public meeting at the close of their study to which they can invite their parents and friends. Do not begin such a class until you count the cost and know that it will take time to plan and time to carry out your plans; but do not fail to bear in mind that such a class is filled with splendid opportunities.

2. A college student who has had special training should be well fitted to train a pageant. A pageant presented outside has special attractions. The presentation of one such pageant several years ago moved a man of wealth who had not been contributing to any mission cause to make a large contribution. Our Church is fortunate in having a number of pageants from which a selection may be made.

3. The Story Telling Contest described in the last issue of the LUTHER LEAGUE REVIEW will also make a splendid open air program. The college girl or the missionary secretary who arranges such a program will have the opportunity to present the missionary message in stories that will carry with them a special appeal.

4. Our Luther Leagues need leaders; but sometimes they need members even more than they need leaders. The girl who comes home from college and finds all of the positions of leadership filled must not grow discouraged and say that she is not needed—that there is some one for every position. Enthusiastic members are needed just as much as enthusiastic leaders. The college girl or boy who comes from college and is willing to fall in line, whether as a leader or as a member, will give a new impetus to all Luther League activities.

OUR NEW TEXT BOOK

Peasant Pioneers is the Home Mission Study Book for 1925-26. It deals with the Slav immigrant in America. The fact that there are 6,000,000 of them here and that many of them are Lutheran is sufficient to make us want to learn more about them. Here are some interesting plans for studying Peasant Pioneers.

Sing appropriate hymns. Open your meeting with "Where Cross the Crowded Ways of Life," "America the Beautiful," "O Master, Let Me Walk with Thee."

Have definite prayers, sentence prayers for concrete phases of the work. Don't just pray generally; pray for the various groups of immigrants, the work our Church is doing for them, the specific help we can give.

Get a copy of the *Missionary Review of the World* for August, 1925. It contains much helpful material on the immigrant, which you can use in your meetings. One of the articles is by our own worker among these people, the Rev. A. J. Ramer, D.D.

If you are in a large city it will be easy for you to add color to your study by having some of these people come to your meetings, tell the story of their own land and give some of their folk songs. A whole evening with Polish, Czech, Slovak and Russian representatives in native costume will be most interesting.

Otherwise atmosphere may be given to your meeting by having a number of your Leaguers dress in peasant costumes—scarf over head, bright colored blouse, full skirt of dark flowered material, apron and a bundle. Braid is elaborately used on the skirt.

Have maps displayed and use them freely. Have members draw an outline map on a large sheet of manilla wrapping paper—using the one in the text book as a guide, and fill in each country with a different color. Make several of these marking on one the predominating religion, on another the national characteristics.

—

SWEET OF HIM

The Young Bride (looking in window of jewelry store): "George, I'd love to have that bracelet."

The Husband: "I can't afford to buy it for you, dear."

The Bride: "But if you could, you would, wouldn't you?"

The Husband: "I'm afraid not."

The Bride: "Why?"

The Husband: "It isn't good enough, dear."

The Bride: "Oh, you darling!"—*Life.*

A LUTHER LEAGUE MISSIONARY

SARAH MAYBERRY FIEDLER
A Member of Emmanuel Church, Pottstown, Pa.

SARAH MAYBERRY FIEDLER

A member of Emmanuel Church, Pottstown, Pa.

From early childhood showed an intense enthusiasm and interest in all missionary and Church activities.

Educated in Pottstown High School and Ursinus College.

Taught Languages in the High Schools of Spring City and Pottstown for several years.

Always interested in Luther League work—taking an active part in the activities of her local League.

Served for a number of years indefatigably as secretary of the B.-M.-C. District Luther League, helping with her counsel, advice and untiring efforts to carry on the work of the District through periods of crisis and stress.

Appointed as Assistant Secretary of the Luther League of Pennsylvania.

Married the Rev. J. Fred Fiedler and sailed to India, where, stationed at our mission in Pedappuram, they are completing five years' of work. Mr. Fiedler teaches in the schools and works with the older boys. Mrs. Fiedler after her language study did some teaching, and is now giving valuable assistance to her husband in his enlarging work.

Enthusiasm—consecration are the two qualities which have led Mrs. Fiedler to give her life to the work in India, qualities which our young Luther Leaguers can well copy.—*B. M.*

General Secretary's Letter

FRIENDLY LETTER NUMBER SIX

(To be read at the June Senior Business Meeting.)

DEAR FAMILY:—

When Jesus said "Lo I am with you alway," He meant just that. It is too bad that we Christians in our thinking so often shut Jesus up in a building. We think of our religion as a one-day-a-week event. It would be hard to believe that Christianity could survive without the Church. But the Christianity that Christ taught is an every day business. Luther Leaguers, if Jesus means anything at all, He means everything. If you ever really find Jesus as your friend you will realize His daily presence and in shop, in field, on playground or street, in school or Church you will try to be worthy of His presence.

I warn you solemnly, you are going to have a caller very soon. Perhaps he has already come. His name is Mr. Summer Slump. Why does he find such a ready welcome in League and Church? He is a lazy fellow. The hot weather just drives him on excursions, out to the golf course, for a trip in the flivver, anywhere but to church. He is a fool, for the places he goes are hotter and the things he does make him warmer than a trip to church. If he comes into your League to persuade you away from your loyalties, give him a swift kick and assure him that you have a weather proof Christianity.

My doings since my last epistle here follow: Spoke at Zion's Church, Philadelphia, to a Confirmation Class Reunion at a Vespers. Assisted at Holy Communion on Holy Thursday evening, St. Matthew's Church, Philadelphia and on Easter conducted services at Palmyra, N. J., in a fine little mission church without a pastor. Helped break ground for the New Holy Comforter Church, N. Y. City, and spoke before the Trinity Luther League, New Rochelle. Enjoyed an evening with the Center Square, Pa. League. Addressed a Fellowship Service given by the Washington Union to the Baltimore District. This *was* a service! Seven large busses brought the Baltimore crowd to Zion Church, Washington. Every corner was occupied and even

standing room was at a premium. Such gatherings are getting more common in Luther League history these days. I am getting to expect a crowded house. But this certainly was an exceptional gathering and the enthusiasm was intense. Spoke at a special League Vespers at the Lutheran Church in Roxboro, Philadelphia. I am just starting out for the Iowa and Illinois Conventions so will have more to tell next time.

Use our pamphlets. Every new member ought to be given "Our Past." It is just a little history of the League that will produce interest. For the Educational and Devotional Chairmen or Secretaries, order the "Queries of an Educational Secretary." "How to Organize" is invaluable for extension work. It also gives the model 1926 Constitution if you want to trade yours in.

There are two or three things that need emphasis. I do not like to talk about them in every letter but I know no better way to get them before our young folks.

The Sustaining Memberships ought to be rolling in these days, specially from the Leagues that have finished the hard work on the Andhra Appeal. If they do not we will have to make a complete reorganization of our work and many things the Executive Committee believes necessary for the League will have to be laid aside. I can not believe there is a single League without older friends outside the organization who would gladly contribute $5 or $10 or more for the young people's work of the U. L. C. They just have to be asked.

How is the Reading Course going in your League? A young man told me recently that he was enjoying the books. He said that he had always supposed religious books were dull reading but much to his surprise he was really interested. If you have not started, begin now.

Andhra is the biggest thing in Luther League history. Doesn't it lure the imagination to think of the thousands of Lutheran young folks all over America united on one great unselfish project? Let s not wait to do our share but clean the whole $25,000 off the slate by the time the United Lutheran Church meets in Richmond this fall. Over-subscriptions are the rule in many sections. Some Leagues are giving double and triple their quotas. That is the spirit for we are giving to give India to Christ!

Remember the duty of the Seniors to the Intermediate and Junior Leagues. If you haven't the entire three steps in our League training school, study your local situation and discover whether *if you had the leader* you could not have an Intermediate and a Junior. Then let the whole League pray about it and select leaders. Time could never be placed to more satisfactory advantage than in superintending a Junior or Intermediate. Our national Secretaries will gladly tell how to proceed.

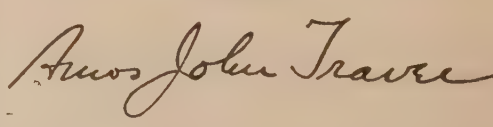
I hope to hear that our Leagues are presenting Honor Rolls to their Churches. It is a fine recognition for full time Christian service. The picture is on the front cover.

Summer Schools are quite prominent on my schedule. I hope to meet many Leaguers there. No matter how well we can serve, we can train to serve better. Then there is the fine fellowship of the Summer School. You will have a *real good time.*

The Luther League is the League of Unselfish Service. I am sure that you are full of the League spirit and if you are, you are not serving for recognition and votes of appreciation. *For others, for Jesus' sake* should be the definition of our spirit.

Till next month,

Faithfully,



That's a HELP!

MOTE OR BEAM

It is best to throw the mantle of charity over the mistakes of your neighbors; you may need a circus tent to cover your own.—*Lena Star.*

MALE AND FEMALE

The funniest mistake made by a British schoolboy has been crowned with a prize in a "howler" competition organized by a London newspaper.

The boy was asked to tell the difference between a biography and an autobiography. "A biography," he wrote in reply, "is the history of the life of a good man. A naughty biography (autobiography) is the history of the life of a lady."—*Christian Endeavor World.*

WELL DESIGNED

He was fond of philosophizing. One day at the club, it was about the beauties of nature. "Seems to me that old Mother Nature has provided for every contingency," he

said. "What prompts that reflection?" asked one of those who had the misfortune to be near him. "Why," answered Muggins, "look at the way she has placed our ears. Yet a million years ago she didn't know that we were going to hook spectacles over them."—*Minneapolis Tribune.*

TOO HEAVY A DIET

An irascible old man came home to find that his wife had cooked some alleged dumplings for dinner. She was a poor cook, and she had done her worst. The dumplings were uneatable. They were as heavy as the burden of guilt on a murderer's conscience.

"Call these dumplings?" roared the irate husband. "Want to choke me with metal doorknobs so you can draw my insurance money?" And he hurled the weighty missiles through the window. The couple kept ducks on the back premises, and, the fall of the dumplings on the hard ground shattering them, the ducks gobbled up the fragments.

Five minutes later, a timid knock was heard at the door, and a pale-faced urchin awed by the strange tale of disaster he had to tell, thrust in his head and gasped, "Missus, yer ducks has sunk."—*Everybody's Magazine.*

EQUAL

"Your cousin refused to recognize me in the grocer's last night. Thinks I'm not his equal, I suppose."

"Ridiculous! Of course you are. Why he is nothing but a conceited idiot!"—*The Progressive Grocer.*

Why Worry? Ask!

ASK UNCLE AMOS!

Your Uncle Amos was connected for a time with the Lutheran Bureau in a most humble but illuminating capacity. The slogan of the Library of Information was "Why worry? Ask the Lutheran Bureau!" A few valuable inches of our invaluable magazine (*magazine* doesn't sound too bad does it?) will be given over each month to answering all sorts of questions. We reserve permission to turn over letters from foolish swains or frolicksome maidens to some one else for advice on marriage or kindred subjects. Otherwise we are prepared to tell you anything you want to know. What Uncle Amos doesn't know he will refer to Uncle Harry Hodges, or Uncle "Bob" Wolf, or Aunt Brenda Mehlhouse or else to some wise one who doesn't happen to belong to the family. With this modest introduction we are off!

HOW SHALL WE USE THE LIFE SERVICE CARDS IN OUR LOCAL LEAGUE?

Before using them consult with your pastor. He will have some suggestions to offer. They may well be used after a special speaker on Life Service, or on one of its phases, ministry or deaconate, etc. There are certain warnings I want to give. Do not let your members feel that they have anything to shame them if they do not feel called to enter special full time Christian Service. All work is, or ought to be, consecrated to God. Every profession is an opportunity to serve God. Another warning: Do not use high pressure methods to get boys and girls to sign. These are not pledge cards but simply record cards that tell a present conviction. A third warning: Be sure the speaker stresses the necessary years of preparation. In some Leagues all new members are handed a card to return at their convenience.

WHAT CAN WE DO TO GET THE MEMBERS OUT FOR DEVOTIONALS?

Make your meetings interesting. Stress loyalty to the League. Once more, make your meetings interesting. It should not be necessary to depend on loyalty to get them out.

SHOULD A PASTOR ATTEND LEAGUE?

He should feel free to attend when his engagements permit. When he comes he should not monopolize discussion. Leaders of devotionals must not depend on him to do their work. The wise pastor will be an invaluable aid to the League.

BEAVER! BEAVER!

"There was a doctor by the name of Beck
Who fell in a well and broke his neck.
It served him right;
The fault was his own:
He should have tended the sick and let the well alone."

Educational Department

"THAT'S ALL TODAY"

(Wilbert W. White)

Many years ago a young man fresh from Johns Hopkins University was called upon suddenly to take charge of a class in Shakespeare. The Professor whom he succeeded was a veteran of the "scientific" school of literary research, one who could spend an hour discussing the age of Anne Hathaway or whether a punctuation mark on the thirty-third page of the First Folio was a period or a fly speck.

The newcomer faced a class expecting something of the same sort, only more so. But his first question was a surprise: "How many of you have come provided with Shakespeare? None of you? Well, every one in the class must have Shakespeare complete tomorrow. That's all for today."

The next morning the campus saw a curious sight. A procession of students came toiling up the hill loaded down with the Immortal Bard in all shapes and bindings. "Have you all Shakespeare now?" asked the Professor. "Well read him. After that I shall have something to say. Class is dismissed."

The young man who started on his career in this unconventional style is now at the head of the English department in one of our largest universities. He still insists that his students read the books they are talking about. (P. P. C. of Shakespeare, in New York Independent, June, 1916.)

Moulton says: "We have done almost everything with these Hebrew and Greek writings [The Bible]. We have overlaid them, clause by clause, with exhaustive commentaries we have translated them, revised the translations, and quarreled over the revisions; we have discussed authenticity and inspiration, and suggested textual criticism with colored type; we have mechanically divided the whole into chapters and verses, and have sought texts to memorize and quote; we have epitomized into handbooks and extracted school lessons; we have recast from the feminine standpoint, and even from the standpoint of the next century. There is yet one thing to do with the Bible—simply to read it."

Remember that thoughtfully to read is to study. Next time, another hint—"That's all today."—*Christian Leadership.*

DAILY BIBLE READINGS FOR JUNE

June 1—A Parable of Warning.—Luke 16:14-18.
" 2—A Parable of Warning.—Luke 16:19-31.
" 3—Concerning Forgiveness and Faith.—Luke 17:1-4.
" 4—Concerning Forgiveness and Faith.—Luke 17:5-10.
" 5—The Raising of Lazarus.—John 11:1-16.
" 6—The Raising of Lazarus.—John 11:17-45.
" 7—The Withdrawal of Ephraim.—John 11:47-54.
" 8—The Ten Lepers.—Luke 17:11-19.
" 9—The Coming of the Kingdom.—Luke 17:20-37.
" 10—The Coming of the Kingdom.—Luke 18:1-8.
" 11—The Pharisee and the Publican.—Luke 18:9-14.
" 12—Concerning Divorce.—Mark 10:2-12.
" 13—Christ Blessing Little Children.—Mark 10:13-16.
" 14—The Rich Young Ruler.—Matt. 19:16-22.
" 15—The Rich Young Ruler.—Matt. 19:23-30.
" 16—The Rich Young Ruler.—Matt. 20:1-16.
" 17—Christ Foretells His Crucifixion.—Mark 10:32-34.
" 18—Ambition of James and John.—Mark 10:35-45.
" 19—The Blind Men Near Jericho.—Mark 10:46-52.
" 20—Visit to Zacchaeus.—Luke 19:1-10.
" 21—Parable of the Minae.—Luke 19:11-28.
" 22.—Anointing of Jesus by Mary of Bethany.—John 11:55-57.
" 23—Anointing of Jesus by Mary of Bethany.—John 12:1-11.
" 24—The Triumphal Entry.—Luke 19:29-40.
" 25—The Triumphal Entry.—Luke 19:41-44.
" 26—The Cursing of the Fig Tree.—Mark 11:11-14.
" 27—The Second Cleansing of the Temple.—Mark 11:15-19.
" 28—The Fig Tree Withered Away.—Mark 11:20-25.
" 29—Christ's Authority Challenged.—Mark 11:27-33.
" 30—Three Parables of Warning.—Matt. 21:28-32.

July 4, 1926

FIFTH SUNDAY AFTER TRINITY

"MY COUNTRY, PAST, PRESENT AND FUTURE"

Psalms 33:1-22

To Leaders: Appropriate decorations would help make a proper setting for the meeting. Questions for Discussions: 1. What is the difference between liberty and license? On the basis of the answer, is America "The Land of Liberty"? How would Christianity solve the following problems? (2) Change in home life? (3) Growth of divorce? (4) Increase in lawlessness? (5) Change in Sunday observance? (6) Industrial war? (7) Poverty? (8) Race relationships. Debate: Resolved that America should be made a Christian nation by constitutional amendment.

THE TOPIC

With the Jews religion and patriotism were one. A Jew could not be disloyal to God without being disloyal to country. He

looked to God as the author of national prosperity or national adversity. If we study Our Past as a nation we shall find that the minds of early American leaders ran along the same channels. They never dreamed that America could be anything but a Christian country with Christian ideals built into her very structure. Great hordes of non-christians have flocked into some of our cities so that customs and laws reveal non-christian standards. "It is well within bounds to say that New York and Boston were decidedly more American in their population in 1776 than they are today, although this may not be quite so true of Philadelphia, which is more American than the others today, but which at that time had a good many Germans of recent arrival."—*Am. Review of Reviews.*

What must be done, what can be done, these are problems that will increasingly meet the young folks of this generation as they pass into the leadership of tomorrow.

Our Past

We wish here to introduce some interesting information with regard to the part played by Lutheran in our past. Woodrow Wilson once said: "However mortifying it may be to them or to us, America did not come out of the South, and it did not come out of New England." He was speaking for Pennsylvania and the near by states. We would not detract one bit from the glory of those acclaimed by our historians, who, by the way, were mostly New Englanders. There is glory enough for all. Less should not be said about them but room should also be made for the parts played by our Lutheran patriot fathers.

Rev. Rasmus Jensen, one of our Lutheran pastors, landed on American soil in August, 1619—eight months before the Pilgrims landed at Plymouth Rock—dying on February 20th, 1620. It was Conrad Weiser through his intelligence and aid of the Americans in the French and Indian wars that helped to settle the conflict in the interest of the Anglo-Saxon instead of the Latin side, and thereby gave the Protestant Church control of the American Continent. It was Frederick Augustus Muhlenberg, one of our Lutheran Pastors, that was the First Speaker of our National House of Representatives.

The body guard of George Washington were Lutherans. The Baker General of Washington's Army—Christopher Ludwig who lies in St. Michael's Lutheran Cemetery, Philadelphia, was one of our members. The First Treasurer of the United States, the Honorable Michael Hillegas, was one of our members. The first time the Stars and Stripes were unfurled in battle they were unfurled by a Lutheran General. General Herkimer at the Battle of Oriskany and his Lutheran Band gained victory over the British. The first troops to reach Boston at the Call of Congress for the relief of New England was a band of Lutherans from Pennsylvania; the first from the South to aid the New England Colonies likewise was a regiment of Lutherans; at the end of the Revolutionary War when Cornwallis surrendered and the glad tidings were submitted to Congress—Congress then marched to one of our Lutheran churches and gave Thanks to Almighty God for the freedom of America.

Our past is bound up with the life of the Church. What America became she owed to the Church. If as Calvin Coolidge said recently "America is a nation of idealists. That is the only motive to which Americans ever give strong and lasting reactions," then that idealism was learned from a Christian leadership. The hand of God accounts for America. The hands of Godly men and women have been instruments in His hands for the shaping of her destiny.

Our Present

Unparalleled prosperity, unparalleled in our history, unparalleled in the world today, this is the story of Our Present. As wealth tests the person, so wealth tests the nation. Long ago Coleridge wrote:

"The possible destiny of the United States of America as a nation of a hundred million of free men, stretching from the Atlantic to the Pacific, living under the laws of Alfred and speaking the language of Shakespeare and Milton, is an august conception."

Today the United States is a nation of one hundred million, stretching from the Atlantic to the Pacific, and into the ocean, embracing Hawaii and the Philippines; reaching north and south it hovers over Alaska and Panama. This "august conception" has been fulfilled. But towering above America's grandeur and greatness, yet flowing in lowly places, are the streams of Christianity with its decalogue of equal rights and justice for all, its code of morality, its sanitary laws and rules of prevention against disease.

Our Future

Miss Conde says: That was a revealing sentence in the leading address at a conference of social workers: "After the minimum-wage law has been passed, after the child-labor laws have been enacted, there yet remain the souls of people." Our future lies in the hands of our Christian young folks. With the finest laws in the world to care for our people socially, morally and intellectually we are considered by conservative, sensible people, the most lawless people in the world. After

all, patriotism just like religion is a personal matter. The greatest thing this Luther League can do for our country is to consecrate each member for the mission of extending the knowledge of Jesus. We must prevail upon our youth to set out on the mission of making America Christian with all the zest of the Crusaders. Two hundred and fifteen thousand of our Lutheran youth fought in the World War, the largest percentage of any communion in America. The war before us, the young folks of today, is even more critical. Remember the war time poster with a little boy sitting on the lap of an old man? The boy says with searching directness "What did you do in the Great War, grandpa?" The same searching question will come to us as we face the throne of justice. It will not answer to make an analysys of the situation then. Talk will not erase the blame if we have lived our life away without trying with all our might to save men's souls.

The whole matter of patriotism sifts down to a question of responsibility. Christianity will save America. Are we willing to translate our Christianity into citizenship? Are we ready to win others to His allegiance? Attorney General Sargent said to a group of college men the other day:

"The one thought and ambition of every college man should be to be a public official without vice, a private citizen without wrong, a neighbor without reproach, a Christian without hypocrisy, a man without guile, submissive to law, obedient to authority, throughful, kind and, above all, loyal to country and self."

It sets responsibility for Our Country's Future, where it belongs, on us.

O God, look down upon the land which
Thou hast loved so well,
And grant that in unbroken truth her
children still may dwell;
Nor, while the grass grows on the hill and
streams flow through the vale
May they forget their father's faith, or in
their cov'nant fail.
Keep, Lord, the fairest, noblest land that
lies beneath the sun—
"Our country, our whole country, our own
country ever one."

—♥—

July 11, 1926

Sixth Sunday after Trinity

WHAT DOES JESUS TEACH ABOUT HUMILITY?

St. Matthew 18:1-14

To Leaders: Discussion question: 1. Nietzsche called the religion Jesus taught a "slave-religion" which none but the dispirited mind could tolerate. How do you answer him? 2. Will humility help a man get along in business? 3. Is Jesus teaching practical for today? 4. What do you think of Uriah Heep the "very umble" character in Dickens' David Copperfield? Assign this topic long enough ahead of the meeting so it can be carefully prepared. Debate: Resolved that humility is a necessity for success. Definitions for debate—humility means that taught by Jesus—success means the attainment of a recognized and acclaimed place and position in the world.

The Topic

"Jesus was the first true gentleman" wrote Thomas Dekker centuries ago. How that word has lost in its meaning. Gentle man pictures to us The Man who went about with gentle sympathy doing good. As gentle with man as a mother with her child, yet in that gentleness strong. In our lesson Jesus is dealing with very ungentlemanly conduct on the part of his disciples. They had been quarreling over place, position, power in His Kingdom. They forgot themselves often, Jesus never. In the most kindly way He calls a little child to Him and gives them a course in visual instruction they will never forget. Place, position, power were to be found in His Kingdom via the humility of a child. We, too, would do well to sit at His feet and learn of Him, tonight. Dante headed his list of seven deadly sins with pride and in the councils of statesmen, in the Churches of Christ, in the home, in Luther League, pride grins madly at the havoc he is continually making.

Let us think of humility along the simple divisions of the "Y" triangle, Body, Mind and Soul.

Humble in Body

We are using "Body" rather broadly to make it mean all the possessions of this life. What a temptation it is to think continually in terms of getting rather than giving. Selfishness is built up on poor Cain's philosophy of life "Am I my brother's keeper?" He who in pride of fancied strength feels no need that he can not satisfy, will never find the road to happiness.

How crude are these disciples thinking of their own relation to Jesus as a stepping stone to empire! Yet that spirit shows itself even in Luther League. We have a right to a certain sort of pride in what we can do for the League. But it is easy to let that pride run over into a valuation of the League as a means of personal recognition. If you can do the harder and the showier things in League life, you ought not to feel above doing the simple, unseen things. We remember girls and boys of fine talents spending an evening preparing a parish monthly for mailing. Webb-

Peploe said once that "The Lord is looking for followers, great enough to be small enough to be used." You better repeat that together. "Great enough to be small enough to be used."

"One's chief duty here below
Is not the seeming great to do,
That the vain world may pause to see;
But in steadfast humility
To walk the common walk, and bear
The thousand things, the trifling care,
In love, with wisdom, patiently.
Thus each one in his narrow groove
The great world nearer God may move."

Humble in Mind

How teachable is a child. There may be school teachers here tonight, tired with last term's struggle with anything but humble-minded pupils. Of course Old Nick is in us all, little or big, but in proportion to reshaping or directing the mind of an adult, a child's mind is completely plastic. Many leaders of modern thought pride themselves on their knowledge. Sometimes in League we have to deal with those opinionated folks who know it all. In all walks of life, among handworkers or brain workers pride stands in the way of improvement. The child mind grows because it believes. The bigger the man, the more ready to listen.

The famous "bloodless" surgeon, Dr. Adolph Lorenz, was asked on a recent visit to Detroit, whether his scientific investigations had destroyed his faith. This is his answer: "Does medical science, or any other science tend to destroy belief in God? My friend, you are young. I am old. Science truly pursued, does not tend to destroy belief in God. The pursuit of scientific knowledge makes an honest man HUMBLE. It makes him realize HOW LITTLE HE KNOWS. It makes him believe in God." Let us exchange the pride of intellect for the simple, humble faith of a child.

Humble in Soul

"There go I but for the grace of God" said one great good man as he saw a drunken fellow reeling in the gutter. No more pious man ever lived than Dr. George Miller, for many years professor of Theology at Hartwick. As a boy we remember standing often at his tomb and reading his self-chosen epitaph, "A sinner, saved by grace." Spurgeon was found many times in tears confessing that "I feel such a failure, such a failure." St. Paul caps the climax by calling himself "Chief of sinners." This is the humility that Jesus can save and can use.

We will permit Rev. James Reid to conclude our message:

It is worthwhile to read Bunyan's description of the Valley of Humiliation. It does not sound a very attractive place, and the descent into it is dangerous, and may be bitter. It was there that Christian met Apollyon and had to do battle for his life at a spot called Forgetful Green, as Great-heart afterwards explains, "because he had forgotten what favors he had received and how unworthy he was of them." And he was only saved when he was beaten to his knees, so that he despaired of life. But when a man has got rid of his pride in utter dependence on God, the valley is a beautiful place. "It is the best and most fruitful place in all these parts," says the guide. "Behold how green this valley is, and how beautiful with lilies! In this valley our Lord formerly had his country house. He loved to walk in these meadows, for he found the air was pleasant. Men have met with angels here, have found pearls here, and have in this place found the words of life." Then as he went they heard the sound of music. It was no hectic music this, but the song of a boy's heart, happy and carefree. It came from a shepherd lad, a merry soul, who carried in his bosom the herb called heart's ease, and this is what he sang:

He that is down need fear no fall,
He that is low no pride;
He that is humble ever shall
Have God to be his guide!

The man who knows the music of that song has found the secret of the kingdom of God.

July 18, 1926

Seventh Sunday after Trinity

WHAT WE LEARN FROM OUT-OF-DOORS?

Psalm 19:1-9

To Leaders: This meeting should be held out-of-doors if it can be planned. This is another experiment intended to produce discussion. The leader should assign each case to a Leaguer. The Leader should read the introductions and after each case ask the one assigned to answer the question. Free discussion may follow. To encourage informality, the Leader may refer to those who make the answers as Doctors, i.e. "Is this a fair statement, Doctor Smith, etc?"

The Topic

Our subject may be answered by listing a host of things we learn from out-of-doors. We should prefer this time to confine our subject to the religious lessons we learn from nature. Suppose we approach this question in a new way. We offer a series of cases and we ask the League to play doctor, study their symptons and prescribe the cure.

Does Nature Teach God's Goodness?

Case 1

God's friendliness to man and beast is

expressed in common grass, whose color is so restful to the eye.

"Sown by the winds and by wandering birds, it softens the rude outlines of the world. It invades the solitudes of the deserts, climbs the inaccessible slopes of mountains, modifies climates, and determines the history and character and destiny of nations.

"Fields trampled with battle, saturated with blood, torn with the ruts of cannon, grown green again with grass, and carnage is forgotten.

"It yields no fruit in earth or air, and yet should its harvest fail for a single year famine would depopulate the earth."

—*Anon.*

Question—Is this a fair statement?

DOES NATURE TEACH GOD'S KINDNESS?

Case 2

"The large fish eat the small fish;
The small fish eat the water insects;
The water insects eat the water plants,
And the mud."

—*Chinese Proverb.*

Question—Is not the rule of nature the survival of the fittest?

DOES NATURE TEACH GOD'S PROVIDENCE?

Case 3

Some one asks "Why did Jesus seek the olive grove in private grounds to fight his last great fight for victory over self? Why did not Jesus stay in that supper room, redolent of the affection of the one who leaned on his breast and the tender concern of the others, and their loyal protestations?"

Hasn't Edgar Guest given us the clue in his poem, "Get Out of Doors"?

Get out-of-doors! 'Tis there you'll find
The better things of heart and mind.
Get out beneath some stretch of sky,
And watch the white clouds drifting by;
And all the petty thoughts will fade
Before the wonders God has made!

. . . . .

Get out-of-doors! The fields are clean,
The woods will teach you nothing mean,
And with the majesty of trees,
And constant industry of bees,
And all that shapes the Master's plan,
They'll teach you how to be a man!

Question—Is this sentimental slush or is there something in it?

DOES NATURE TEACH GOD'S JUSTICE?

Case 4

He was a Park Squirrel that had become a misanthrope and cynic. You could see it in his face. He was old and lean, and his fur coat was in bad repair, but that made it all the easier to see the play of the stringy muscles underneath. They were well developed. He had probably had to work for a living most of his life. Now some one had given him a nut and he was about to hide it. He looked all round cautiously to see if any other squirrel was watching. Seeing none, he chose a spot at the foot of a tree and began to dig. When he had made a hole almost deep enough to hide him he put in the nut and covered it up. Then he packed the earth. The muscles on his lean old haunches stood out, and his forearms worked like piston rods. When he had apparently driven the nut about seventeen feet into the ground he went away, satisfied. He was hardly out of sight when another squirrel came down the tree, dug up the nut and ate it. And yet there are people who say this is a good old world!—*Youth's Companion.*

Question—Is this "a good old world?"

DOES NATURE REVEAL GOD?

Case 5

Read the lesson for this topic—Psalm 19:1-9. The first six verses seem to tell us that nature does reveal God. But at verse seven there begins a different emphasis. A sense of assurance. Here we begin to read of "the law of the Lord." In a general way we learn from out-of-doors of God's greatness, wisdom, providence. But the message of nature is not clear, it has limitations. Questions arise in our minds, as we see the path of the whirlwind and earthquake—the war of the forest and sea. Surely when the sun is shining and all is peaceful and quiet we may well find God's peace in our hearts. But nature is not always so. She frowns as well as smiles. We need God's Word to teach us "God is love." On its pages are no uncertain lines. Boldly—without warning or contradiction it proclaims God's eternal love.

Question—Do we need revelation to interpret nature's message about God?

First, knowing God we may come out-of-doors to a new realization of His goodness. Read Matthew 6:25-34. Nature did not reveal this to Jesus. Jesus knew the Father's loving care and simply trust to nature for His illustrations.

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July 25, 1926

EIGHTH SUNDAY AFTER TRINITY

PEASANT PIONEERS—THEIR EUROPEAN BACKGROUND

Matthew 25:34-46

PROGRAM

The new book on which our programs for the next six months will be based is Peasant Pioneers. The Puritans who came from Europe to America in the seventeenth century have been regarded as pioneers, but we have not thought of those who have come in the centuries since that time as pioneers. Our text book is a twentieth century text book and tells of twentieth century people

who are called pioneers. These twentieth century pioneers who are so much talked of today as "Peasant Pioneers"—who are they? Where have they come from? How many are there? What are they doing? Why are they called Peasant Pioneers? Where do they live? Is there any reason why the Lutheran Church should be especially interested in them? We are dependent on Mr. Miller, author of our text book for answers to most of our questions. First, who are they—these Peasant Pioneers?

Slavs

The story is told of an Englishman who came to the United States to make a study of life in our American cities. When he went to the school rooms and heard the names of the students, he realized that there were many names that were not American. Then he walked out on the street and noted that the signs on the stores were not names of Americans—Slovensky, Radioslavich, Potocki. He walked by the tenement houses and heard almost no word of English spoken. He examined a memorial tablet erected in memory of those who served America in the War and found there a sprinkling of these same names that were neither English, German, Irish, nor Scandinavian. His conclusion was that the "American city was not American but foreign." Then he recognized the fact that he was living in an industrial era and that the peasants of Europe who have become the industrial workers of America are really pioneers. They were pioneers in breaking our vast prairies, in the construction of our railroads, in the mining of our coal and iron. There are six million of these peasant pioneers in America. We call them Slavs.

Leader—Undoubtedly six million people bring with them a problem and responsibility. How shall we treat them? What must we do in order that we may know that we are complying with the lesson of our scripture reading—"I was a stranger and ye took me in"? Before we can express our opinion as to what we shall do for them, we want to know more about where they have come from and why they have come. We want to know how many people in Europe are represented by the six million in America.

The Slavs in Europe

There are over 211,000,000 Slavs in Europe. Geography has changed so much in recent years that we will have to study carefully the map of Europe if we would be familiar with the countries from which the Slavs have come to us. Ten nations of Europe make up the Slav population: Russians, Ukranians, Poles, Lusatian Serbs, Czechs, Slovaks, Serbs, Cretes, Slovenes, Bulgarians. (If a large map is not available, the map in the front of the text book should be used.)

"A glance at the map will show that the Slavs do not live in the most remote corners of Europe, but quite within striking distance of points often visited by American tourists. It is only a few hours by train from Dresden or from Vienna to Prague, the capital city of Czechoslovakia, and one of the leading cities of Slavdom. Express trains and air service provide very good connections with Warsaw and Belgrade." However, the peasants about whom we are to study are not as a rule from the cities. The Slavs who have come to America and have done Pioneer work in our mines and in our forests and prairies are peasant pioneers. The "traditions, ideals and standards which are being transplanted upon American soil by Slavic immigrants are those of the peasant class. The blood which more and more is to be intermingled with our blood is peasant blood. It is peasant life which we must study if we are to understand the life of the Slavs in America and forecast the nature of the American life which they are helping us to build."

Leader—An impersonation of Peasant Pioneers will help us to understand more of the life of the Slavs at home and also more of their life in America.

An Impersonation—Peasant Pioneers

(Leaflet from Literature Headquarters.)

Leader—Our textbook gives a splendid description of peasant village life.

Peasant Village Life

(Textbook, selections from pages 16-24.)

Leader—The Slavic peasant still has a feeling of inferiority, though the age of serfdom has passed. He feels that there is a superior class. "He doffs his hat and gets out of the road for the gentry." Though this is the case, we find that the peasants have a social position of which they are proud. If they have their superiors they also have their inferiors. "They have customs, traditions and a code of honor that are all their own and which bind them together as a social and economic unit." "The peasant's virtues are the homely ones—kindliness, goodness of heart, unbounded hospitality, generosity, devotion to kith and kin. In most countries the peasant is patriotism personified." "The peasant is known for his common sense and the folk lore of every Slavic people abounds with proverbs which sprang from the peasants and express the best wisdom of the nation. He is self-respecting, independent, strong and usually moral, temperate and cheerful. No stranger can pass through a village without a greet-

ing. The helping hand is never withheld from the needy."

"The peasant's faults are those one would expect to find in a people who have lacked educational opportunity. He does not appear brilliant intellectually, his mind moves as slowly as his body. And yet the universities of Europe are thronged with students from peasant homes. It seems to be not so much intellectual capacity that is lacking as intellectual training."

The Slavs are musical people. We want to hear of their musical life.

MUSIC IN THE LIFE OF THE SLAV
(Textbook, page 31.)

Leader—While there are many Slavic students in European universities, educational facilities have been denied the people and as a general rule the peasants are educationally backward. Of all the Slavic nationalities only the Czechs have been able to secure anything like an adequate school system in their own language. The Czechs show an illiteracy of only two per cent. while many of the others show an illiteracy of from 25 to 80 per cent. The Slavs are a deeply religious people. In the Slavic countries there are Eastern Orthodox, Greek Orthodox, Greek Catholic, Roman Catholic, and Protestant Churches.

THE RELIGIOUS LIFE OF THE SLAVS
(Talk from textbook, pages 36-49.)

Leader—In the beginning the question was asked whether there is any reason why we as Lutherans have any special responsibility for the slavs in America. The statistics in the back of the text book show interesting facts for the consideration of Lutheran young people. In the consideration of Protestant work among the Slavs in the United States, the statement is made that of the 34,544 Protestants in the United States, almost half of them are Lutheran (16,606). Certainly we have a very great responsibility to care for these strangers who have come to our country.

IN CONCLUSION
(Textbook, page 52.)

SUGGESTION TO LEADERS

The missionary programs for six months will be based on the book Peasant Pioneers. In order that the programs may be properly presented every leader should have at least one copy of the text book. At the beginning of this series of missionary programs the following special literature should be ordered from Literature Headquarters, Muhlenberg Building, Philadelphia:

Peasant Pioneers (text book) paper $.60, cloth $1.00
Impersonation Peasant Pioneer (leaflet)—free
Slovak Susan (leaflet) $.03
Mollie Nabriski (leaflet) $.02
Zeng Annovitch (leaflet) $.02

A special type of help, not absolutely necessary but attractive and suggestive.

Slavic Notebook prepared for use in connection with Peasant Pioneers, based on the suggestions for notebook work given in Leader's Helps (price, 15 cents) on that book. It includes maps to be colored, locating the Slavic peoples in Europe and America. There are pictures of Slavic types and settings given on the clip sheet, and these may be cut out and pasted on the blank pages of the notebook, or the whole sheet may be used as a poster. Price 25 cents.

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FOR USE WITH TOPIC BOOKLET

The following hints for users of the Topics Quarterly Booklet have been omitted by error from the booklet. Secretary Harry, who is mainly responsible for the material in the Booklet has prepared the topics with these instructions in mind and understood they were to be inserted.

The Topics Quarterly suggests five different ways in which each topic may be presented. Material is given for each of these presentations and by using one method each week, selecting the one best fitted to the topic and your League, you cannot help but find for each topic one presentation that is bound to interest the young people.

The five different ways are:

1—Through the use of questions on the Daily Bible Readings.

For each topic there are assigned six Daily Bible Readings, bearing directly on the topic.

Questions bearing on these Bible Readings have been prepared which lead to a study of the whole topic directly from the standpoint of the Bible.

Assign these questions to six persons, who will study them, give a short discussion of the topic from the standpoint of that question in the meeting and then have the whole topic summed up by the discussionist and questions solicited.

2—Presenting the topic thematically, that is, presenting it under the head of several sub-divisions, in a series of short talks, and then having it discussed.

A series of short paragraphs are given which are outlines which can be expanded into short talks or papers and discussed.

3—Presenting the topic symbolically. This appeals to the eye.

For each topic there is suggested some object of symbol which is applicable. This object is to be displayed on a table, or it is to be drawn on the blackboard or on a large sheet of paper and the topic presented from this as a centre.

4—Presenting the topic by the use of quotations.

Gems from the best of literature have been selected and the whole topic can be elaborated from the thoughts in these quotations.

5—Presenting the topic as a debate.

Many of the topics can be best handled in this way.

Appoint three or four persons to take each side of the question, invite some one from outside to be judge and a most interesting meeting will result.

Then also, a hymn is suggested for each topic, which is not only to be used in the meeting, but which can be made the basis of thought in studying the topic.

Some meetings might be real program meetings, that is, with a regular program arranged. The missionary topics are best presented in this way.

Intermediate Department

READ THIS LETTER TO THE INTERMEDIATES

DEAR INTERMEDIATES AND LEADERS:

The Senior and Junior national Secretaries have adopted the novel method of conversing with their families through the LUTHER LEAGUE REVIEW by letter, to be read one or more times during the month. Your own secretary likes the idea so well that he is adopting it in this issue. It is hoped that you will welcome the letters as written to you each month and give each item referred to in them your careful consideration and prayers.

The various ages of young people in our Lutheran Church, from the Juniors on up, should represent one big family. We are the 'teen age family, with our members of the age from 12 to 16. It is a very important place we hold in the big family of Lutheran young people. Without us the Senior family just wouldn't be; then too, without the Junior family we wouldn't be. So, you see, together we are inter-related, the one dependent upon the other for a healthy life. But the Intermediate family is especially important, because of what we can do to strengthen the Luther League of America. It is said, and there is a good deal of truth in the statement, that more boys and girls are lost to the church of Jesus Christ between the ages of 12 to 16 than at any other period. That means that we must stop the leakage, and we can stop it by interesting ourselves in the church as 'teen agers. For that reason we have this Intermediate department, that activities might be provided for you that will enlist your support and keep the interest fires of your minds and heart burning.

You will want to hear about yourselves, no doubt. We are all interested in ourselves. In the first place we want to want to be kept busy. The 'teen ager is a busy person. Many things have been suggested to occupy your attention and energy. There is the Intermediate Reading Course, consisting of six very interesting and helpful books. A medal will be given at the end of the year to the Intermediate writing the best essay on each of the six books. A banner will be presented to the District scoring the most number of points in the reading of the books; each book read giving five points toward the total for the district.

Another very important activity for us Intermediates is the raising of $500.00 to equip the gymnasium of Andhra Christian College, in India. The government of India will give a like sum, so you see the boys and girls enrolled at the college will receive a fine gift from us. In order to raise this money we must have $5.00 or more from each Intermediate League. Already 19 Leagues have sent in $130.00, or an average of $6.85 per League. Talking in baseball terms the score stands between the number of Leagues and those paid in as follows: 94 to 19. The inning is the beginning of the third and the batting average is about 20 per cent. Let's go, Intermediates! Who will be the next Babe Ruth League to knock a home run?

This month's batting record:

1—Zion, Niagara Falls, N. Y.	$10.00
2—Incarnation, Brooklyn, N. Y.	10.00
3—Zion, Syracuse, N. Y.	5.00
4—Trinity, Hartford, Conn.	6.27
5—Luther Memorial, Madison, Wis.	5.00
6—Redeemer, Milwaukee, Wis.	5.00
7—St. Matthews, Wauwatosa, Wis.	4.40
8—St. Paul's, Philadelphia, Pa.	5.00
Total	$50.67

In last month's REVIEW I said that our Intermediate family was growing bigger and better every day. To prove it we are reporting this month five new Leagues, and make mention of dozens of inquiries that come to us on the subject of our League. We have not set a goal for new Leagues, but at the rate of increase the past three months, with 21 new Leagues, we won't need a goal.

New Leagues	*No. Members*
90. Zion, Niagara Falls, N. Y.	30
91. Redeemer, Jersey City, N. J.	15
92. Emmanuel, Rochester, N. Y.	21
93. St. Philip's, Senoia, Ga.	8
94. Trinity, Kingston, N. Y.	45
Total	119

In closing my first letter to you allow me to include a portion of a letter from one of

our family in Salisbury, N. C. If ever you want something to keep you busy as Intermediates just refer back to this letter. It reads: "In our Intermediate League we have been doing very good work this year—paid our national dues, took flowers to our shutins (15 in number), on Christmas sang carols, paid $10.00 for Andhra through our State League and will pay $10.00 more. Bought the reading course, we hope to have 100 per cent. reading it. Had a lovely banquet for our February meeting. We will do our part toward the Intermediate Objective, although we have pledged $20.00 through the State League. We helped the Senior League give the pageant "Where West Meets East," but we gave them all the offering. Then, too, our League forms the Junior Choir, and sings every Sunday evening for our regular church services."

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July 4, 1926

HOW CAN I SERVE MY COUNTRY?

Rom. 13:1-7; I Tim. 2:1-2; I Pet. 2:13-16

Tom said he wanted to be a soldier when he grew up. He argued that the only way to serve one's country was as a soldier. To die in defense of your country was the greatest way to show your loyalty, he said. One had to be a brave man to serve his country in the army, and there was no other way to serve your country than by becoming a soldier. Then, too, look at the glory that comes to soldiers who fight and die for their country.

Jim said he didn't care to be a soldier, because there were other and better ways to serve your country than in its fighting forces. To live for one's country, he said, was just as great an honor, and that it took more courage to be a good citizen in times of peace than it did to be a soldier, even in warfare. He showed just as much loyalty too. It is true, Jim said to Tom, the soldier is honored for his courageous deeds, but so is the good citizen.

1—How much truth is there in Tom's argument that the only way to serve your country is in becoming a soldier?

2—Are there better ways to serve one's country than by soldiering?

3—Is it as great a thing to live for your country as to die for it? Why?

The Bible tells us to be subject unto the higher powers. Jesus said, "Render unto Caesar the things that are Caesar's." Why? Because government is necessary to happiness and the pursuit of business, to life, home and all that is dear to us. If we are not loyal (subject) to our country we destroy the hand that feeds and protects us. The governments of most countries are peoples' governments; therefore we, the boys and girls, are benefiting ourselves most by advancing its interests. If we cut our finger the whole body is affected. So with our country when we break any one of its laws. We best serve our country, then, by being loyal citizens and obeying every law.

We are told in I Tim. 2:1-2, to play for the rulers of our country. Without the prayers of good people our rulers would not enjoy God's close presence so much. The powers that be are ordained of God, that is, God approves such a method of governance; so you see, when we pray for our rulers and all men in public office, we are serving both God and our country. Our rulers are burdened with heavy problems, and we should pray for divine help in solving them. Then, too, they are tempted—tempted to steal the people's money, tempted to gain honor for themselves at the expense of the people's welfare. Prayers from the church, which has such a big part in setting up our government, will be the means of helping many officials to do the right thing when tempted to do otherwise.

In time of war all citizens can best serve their country where they can be of the greatest good. Some of us must fight and some must stay at home to provide for those fighting; but no one should excuse himself from fighting if his best service is given his country by joining the army or the navy. No one likes a slacker, because such a person wants only to enjoy the benefits of his country without being willing to sacrifice for their enjoyment, and to pass those enjoyments on to succeeding generations. A slacker serves himself, not his country. Now there are a lot of slackers in peace time, too. Boys and girls are slackers when they are unwilling to learn about their country, for knowledge of one's country tends to make stronger the bonds of love and loyalty. Boys and girls are slackers when they fail to obey the laws of their country, as well as the laws of decency and morality. The history of the downfall of nations is the history of the downfall of morals.

(To the *Leader*—Read the arguments of Tom and Jim to the class, or have a boy act for Tom and one for Jim, and present their respective arguments. Then have the members discuss the four points touching upon the two boys' views. Take a vote at the end of each point discussion.)

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July 11, 1926

A BIBLE HERO

Dan. 6:4-10

Every boy and girl dreams about heroic things. Give the least suggestion a chance to work on our imagination and we become in thought the center of some great adventure. We see ourselves honored and acclaimed as a great hero or heroine. The

papers carry our names and deeds in bold type across the front page. The state and the nation bestow upon us gold medals and great wealth. A statue looms up in some central point in the country for millions to see and there do us homage. Our children and children's children bear our name honorably down through the ages.

Now it isn't a sin to be a dreamer. In fact it is more of a sin not to be a dreamer; but the sort of a dreamer that keeps his feet on solid ground. They're the kind of dreamers who make great heroes. Napoleon and the Kaiser were "air castle" dreamers, but who would call them heroes? On the other hand Lincoln and Washington were "solid earth" dreamers, and who would dare not call them heroes? A hero, then, is one whose soul is on fire with the lofty idea and ideal of serving his fellow man and God, and not himself. Not all men can become Lincolns and Washingtons, but all can become great heroes. Here is how it can be done:

1—By being faithful. Our lesson tells us about a great hero. His name was Daniel. Most people think that Daniel's greatness was represented in his experience in the lions' den. Not so. That incident in Daniel's life proved God's greatness. But God favored Daniel in thus saving him from being devoured by the lions because of his faithfulness. You will recall what Jesus said about being faithful in a few things (the common place things), that He would make such rules over great things.

Daniel was so faithful to God and to the purpose of his life that not even his worst enemies were able to find an occasion to undo him. Isn't it a great thing to be as faithful as that? You know God expects only one thing of all of us, that we be faithful. A boy or a girl is a hero when faithful in doing the small duties of home and life; for after all, most of us are only given to do the sweet averages. Great things are for great people. George Washington could never have become a great hero without the help of an army of thousands of men, who themselves were heroes in faithfulness and in deed. So Jesus Christ would not be our divine Hero today, were it not for millions of faithful people; who, though not contributing any divine glory to Him, have been faithful in preaching and living by that glory.

2—By living openly before men and God. Again our lesson tells us that Daniel's enemies found no fault or error in him. This does no mean that Daniel was without sin, and that he didn't make mistakes. It means rather that he never attempted to fool men and God by hiding his deeds. He was open and above board, as we say. He was frank and honest. What he did in the open was a reflection of his secret acts. A lot of people are heroes in the eyes of the outside world, but devils in the eyes of their own people. I know boys and girls, for instance, who always put their best foot first when outside the home, but who when at home are lazy, disobedient to parents and always finding fault with the meals and the way their parents dress and live. No self-respecting boy or girl wants to be that kind of a hero. Any fool can show his best front away from home, but it takes a strong character to be a hero among his own people.

3—By being true to God always and under every condition. Our text serves us a third time to aid us in our study. It points out how Daniel served his God, and that in spite of a decree passed by the king at the suggestion of those hating him, that was intended to bring about his downfall. The decree called for a national worship of the king Darius, and when Daniel was found worshipping the true King, he was placed in the lions' den. We all know the outcome. God was true to Daniel, because Daniel was true to God. One is a hero, therefore, only after he measures up to the last severe test. Daniel stood up under the severest tests because he was true to God. George Washington withstood the test of Valley Forge because he was true to his country. Thus they both became heroes, and thus all men may become heroes. But many people flinch in their faith in the last hour and under the test that is intended to try the worth of their characters and the truth of their professions.

Be strong, Intermediates! Only strong men and women become heroes and heroines.

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July 18, 1926

"WHAT WE LEARN FROM THE OUT-OF-DOORS"

Psalm 19:1-6
(Rev. N. D. Goehring)

God has written two Books. The one we call the Bible. The other is Nature, the world in which we live. God speaks to us through and in the Bible as we read it, study it, or listen to sermons and talks based upon the Bible. God also speaks to us through Nature and we can hear Him if we will only keep our ears open. The 19th psalm mentions both ways. (Read the whole psalm.) For this topic, we are especially interested in the first part of the psalm, which reminds us how God speaks to us through the Out-of-Doors.

Did you ever stretch out on the ground at night and look up in the heavens? You see countless dots of light shining there. How small they look. But men of science tell us, that some of them are many times larger than the earth, and hundreds of millions of miles away. Each has its place and course laid out for it. Just imagine what would

happen if they did not follow their regular courses, and if some of them would collide with each other or with the earth. "The heavens declare the glory of God." And do not they tell us that they are in God's hands, just as our own lives are?

You have all seen the setting sun in the evening. Perhaps, at camp at least, you have been up early enough to see the sun rise. Did you ever stop to think what it would mean to us if the sun would set, never to appear again in the morning? Life on earth would be impossible without its heat. The growing things which provide us with food, shelter, and clothing could not exist. Every time the sun marches across the sky, like a great chariot, it tells us of a God who not only created life but makes it possible and sustains it.

God speaks to us not only through the sun and the stars in the heavens, but through everything in nature. We often complain about the rain, especially when it spoils plans for games or for a hike. But we should remember that rain is God's way of satisfying the thirst of the earth, and every drop of rain tells us how God showers His blessings upon us, blessings for which we often forget to thank Him.

When you are on a hike, do you think only of the distance you are covering or of getting back to camp? Do you see and hear the things all about you? There's a flower. It may be half-hidden and nobody pays any attention to it. Look at it carefully and see how perfectly it is made. God who formed the flower made man and through the flower He wants to tell us that our lives can be beautiful too in spite of everything that tends to make life ugly. There's a tree. It is just a tree of course. But in its growth from a small seed, it tells us that everything, whether good or bad, has a beginning and that we do well to look at the beginnings. There's a hill. Perhaps our only thought is to climb it. But that hill points to God who made the hills and valleys and all the rest of the world. Did you hear the song of that bird? Perhaps you were too busy talking to hear it. From the throat of that bird comes music far sweeter than any man can draw from a musical instrument. Does it not remind us of the song which came to the shepherds, "who watched their flocks by night."

And so we might go on and on with examples, showing how the out-of-door world speaks to us of God and how through it God speaks to us. "There is no speech or language where their voice is not heard." It is a language that can be understood by all races of people, by old and young, by educated and uneducated. The one thing necessary on our part is to cultivate the habit of hearing. When we do, out-door life means much more to us, God's glory and kindly providence becomes more real, and on our part there is aroused a deeper feeling of gratitude and worship.

A Practical Suggestion—As you study this topic around the camp-fire or on a hike, look about you and see how many other proofs you can find of the voices in Nature in addition to those already mentioned.

Read Ps. 50:10-11. What lesson about the ownership of God over the animals is taught us?

Mt. 21:18-22. What lesson about the power of God over nature is taught here?

Mk. 2:23. Does this example of Christ give us the right to take without payment the property of a farmer? How should we conduct ourselves in the out-of-doors?

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July 25, 1926

MAKERS OF SOUTH AMERICA
(Chapter VIII)
DOMINGO F. SARMIENTO
MISSIONARY

(*Laura Wade Rice*)

Scripture Topic—The Shepherd of All Men.

Scripture—Psalm 23.

Reading—The Indian's 23rd Psalm. Bible and Missions, p. 135.

Hymn.

Prayer—O Lord, our Shepherd, we pray to Thee for these who call themselves Thy sheep, and yet know not their Shepherd's voice. Sheep that are hungry and know not where to get food for their hungry souls, but are feeding on that which can never, satisfy the soul that can only be satisfied with the one true God. Grant that we who know the true Shepherd may send and go to tell them of Him. For His own dear sake we ask it. Amen.

Leader—The world today is greatly changed. While there is much of evil still, doors have been opened to the message of God, and windows to let in His light. The Bible is God's message to man. But man needs to read that message in a language he can understand.

1—The Bible in Japan—Bible and Missions—Stories on pages 118-120.
2—In Korea, pages 121-124.
3—Among Islanders, pages 124-131.
4—In Africa, pages 121-132.
5—Among Indians, pages 132-135.
6—On Arctic, pages 136-138.

Hymn.

Lesson—Makers of South America, Chap. VIII.

Superintendent—The most important thing in the world, and in human life is the relation of man to God. Nowhere is this more clearly seen that in the contacts between the two Americas. North America

was peopled by men who came with the open Bible, God's message to man. South America was peopled by men who came with a religion which taught of God, but which did not give the Bible, His Message to the world, so that the people could read it for themselves. North America is Protestant, the form of religion which gives out of Martin Luther's *protest* against the false teachings of the Romish Church and his translation of the word of God into the language that the people could read. This it is, the open Bible which Luther gave to the world, that has spelled liberty, progress, education and religion of freedom. (Have map of Latin America—order from Literature Headquarters, 723 Muhlenberg Building, Philadelphia, Pa.)

Leader—Countries are made alive to us by the words or deeds of the men who live there, the things of importance, that they caused to happen there. The history of Europe brings before us the names of men whose lives have wrought changes in the world. We know little of South America because though events have happened there, we know almost nothing of the men who have made these things come to pass. Our South American heroes had to suffer to lift their countries up to higher rank in the world. Our study-work, Makers of South America, gives the story of more men than we have lessons, and it will be well for us to pass the work around, after our course is over, so that all may know the characters whose lives we cannot study. The man selected for today's lesson is Domingo F. Sarmiento, a maker of Argentina and Chile. Books have been written on "The mothers of great men" and Sarmiento is no exception to the rule that a mother's influence and example is a wonderful factor in the character-building of her children.

A.—Sarmiento's family traced its ancestry back to the old colonists and was therefore counted as "aristocracy." He has an exceedingly bright mind, and was fond of the information his elders gave him on politics, history and good government. Read pages 143-4.

B.—The family was desperately poor. The father dreamed of making the living—the mother made it. For a woman of her rank to work was unheard of, but the plucky little woman by weaving, dyeing and selling, made enough to erect a little home for her family. Read pages. 144-146.

C.—But the father did insist on education. Argentina's declaration of independence had awakened a pride in themselves among the people and schools were beginning to be opened. At five Sarmiento's schoolship began and at fifteen he was teaching twenty-year-old pupils to read. Read pages 147-148.

D.—Soon after this his military life began and with it *his* struggle against oppression. At eighteen he joined troops to fight the tyrant Quiroga and became what was known as a Unitario—one who fought against tyranny. He and his family had to seek refuge in Chile. There he became a school teacher, studying English and French, at one time he read one volume a day of the works of Sir Walter Scott. He worked as a miner and taught his fellow laborers at night. Later having gone back to Argentina he established a college for young ladies—the first in the province. Read pages 153-5.

E.—Sarmiento's mother wished him to be a priest, his father's desire was that he should lead a military life—but his own heart said, "I will consecrate myself to the education of my people." The idea of taxing the people for public education was new in Chile to which he had returned. He organized primary schools for the poor and founded a journal for teachers in which he discussed Educational problems. Teaching was then accounted an unworthy occupation. He founded the first Normal school in either North or South America for training men who should make the profession of teaching an honorable one.

F.—As a result of his writing, editing and normal school work the Chilean government commissioned him to go to Europe to study school systems. In the U. S. he became the friend of Horace Mann, who had first introduced the common school system of education.

G.—Sarmiento gave himself for Chile, his adopted country, his own Argentine government having put a ban of perpetual banishment upon him, but he went back to fight against the tyrant Rosas and drove him from the country. He refused to accept office, but became director of the department of schools of Buenos Aires. Read page 159.

H.—He later was made governor of his own province. He founded a university, high schools for boys and girls and primary schools in every section of the province. He wrote a life of Lincoln while Ambassador to the United States and printed it at his own expense for his people. In 1868 he was unanimously elected president.

I.—With his presidency the old revolutionary days ended and Argentina began its life. He died at the age of seventy-seven. He once wrote to a friend, "Give me the department of schools—this is the future of the Republic."

Leader—With education has come freedom in religion and a chance for missionary effort which would not have been allowed in the old days. To the influence of Sarmiento's life we owe the opportunities to do the work for God which our Mission in Buenos Aires is accomplishing.

Junior Department

STANDARD FOR JUNIOR LEAGUE

The following Standard has been adopted for local Junior Leaguers:

1. Use of Junior Topics
2. Use of Junior Program Packet
3. Officers and Committees appointed from Juniors
4. Juniors themselves taking part in meetings
5. One public meeting a year by the Juniors
6. Something for others—work or contribution for foreign home or inner missions
7. Joint meeting with Senior or Intermediate League
8. Promotion Exercise into Intermediate or Senior League
9. Juniors at rallies or conventions
10. Contribution to Special Junior Objective
11. Junior Reading Course purchased and circulated
12. $5 Sustaining Membership taken out.

Statistical Blanks

Statistical Blanks have been sent out to every Junior League. Return these by July 1. To get a complete list of our Junior Leagues and an accurate report of our membership we need every one of these returned. We cannot count those who do not report. So fill this in and return by July 1.

A Certificate will be issued to each League which reports, based on the Standard given above. If you have complied with the first eight points you will be ranked as a Black Star Junior League. If nine, a Red; ten, a White; eleven, a Blue; and twelve, a Gold. Your Certificate will bear a Star of the color showing the Rank you have attained.

What color is your League? How many Gold Star Junior Leagues will we have?

A complete list will be printed later in this Department, showing the Rank of each League which reports. So *please* send in your Blank.

Andhra Christian College Junior Objective

The total contributed for "Junior League Room" in Andhra Christian College is $309.61. The following is the list of contributors to May 1:

Christ, Spry, Pa.	$25.00
St. John's, Nanticoke, Pa.	5.00
First German-English, Wilkes-Barre, Pa.	5.00
Zion, Olney, Philadelphia, Pa.	5.00
First, Tyrone, Pa.	5.00
St. Paul's, Walkersville, Md.	5.00
St. Matthew's, White Plains, N. Y.	5.00
Zion, Olney, Philadelphia, Pa.	5.00
St. Matthew's, Crafton, Pa.	5.00
St. Matthew's, Oswego, N. Y.	3.00
St. John's, Wilkes-Barre, Pa.	5.00
First, Findlay, Ohio	6.35
Faith, Mt. Penn, Reading, Pa.	5.00
English, Convoy, Ohio	10.00
Christ, Lawrence Park, Erie, Pa	5.00
Christ, Shrewsbury, Pa.	5.00
St. Joseph's, Allentown, Pa.	5.00
Zion, Renovo, Pa.	2.00
Glenwood, Toledo, Ohio	5.00
Epiphany, Camden, N. J.	5.00
Grace, Shillington, Pa.	5.00
St. Mark's, Uniondale, Ind.	10.00
Atonement, Saugerties, N. Y.	7.51
Immanuel, Meriden, Conn.	5.00
Trinity, Akron, Ohio	5.00
Scherer Memorial, Chapman, Kans.	4.00
St. James, Cleveland, Ohio	20.00
First, Tyrone, Pa.	5.00
Peace, Reading, Pa	5.00
Holy Trinity, New York City, N. Y.	25.25
Advent, New York City, N. Y.	5.00
Bethany, Lima, Ohio	2.50
First, Greensburg, Pa.	3.00
St. Paul's Chicago, Ill.	5.00
First, Vandergrift, Pa.	5.00
Christ, Dallastown, Pa.	5.00
First, Mansfield, Ohio	5.00
First, Shelby, Ohio	5.00
First, Tyrone, Pa.	5.00
St. Peter's, York, Pa.	5.00
Trinity, Coatesville, Pa.	5.00
First, New Kensington, Pa.	5.00
St. Michael's, Strasburg, Pa.	5 00
Memorial, Harrisburg, Pa.	5.00
Redeemer, Oakbrook, Reading, Pa.	5.00
Grace, Rochester, Pa.	10.00
Redeemer, S. S., Milwaukee, Wis.	9.00
St. Matthew's, Wauwatosa, Wis.	7.00
Total	$309.71

Let's all rejoice together, now that we have passed the $300 mark. Let's oversubscribe it, and make it $600, instead of $500! Dr. Strock says then that "Junior League Room" will be a room for four boys, instead of three!

200 New Junior Leagues

To date (May 1) we have 6 more Leagues registered, making a total of 52 in our campaign. Here is the report by Leagues:

	Quota	*Reached*
Connecticut	5	—
Columbia District	5	—
Illinois	5	—
Iowa	5	—
Indiana Synodical	20	2
Kansas	5	—
Maryland Synodical	10	2
Michigan Synodical	10	2
Minnesota	5	—
Nebraska	10	1
New Jersey	10	1
New York	10	3
North Carolina	—	1
Ohio	50	7
Pacific Northwest	5	1
Pennsylvania:		
Allentown	5	2
Berks	10	2
B. M. C.	5	2
Erie Conference	5	1
Greensburg	5	2
Harrisburg	5	3
Johnstown	10	4
Lancaster	5	—
Northeast	5	—
Philadelphia	10	3
Pittsburgh	15	5
Ridgeway Conference	5	2
Schuylkill	10	—
Upper Lehigh	5	—
York	15	—
Isolated	5	3
South Carolina	—	1
Texas	5	1
Total		52
Wisconsin	10	—

Harrisburg District has added two new Leagues this month, and Maryland Synodical, Michigan Synodical, Ohio and New York each one. Who will be on the Honor List next month?

Sustaining Memberships

The following is a list of all who have taken out Sustaining Memberships—complete to May 1. Who is next?

St. John's, Freedom, Pa.
St. John's, Phoenixville, Pa.
St. Andrew's, Glen Morris, L. I., N. Y.
St. Luke's, Pittsburgh, Pa.
St. John's, Nanticoke, Pa.
Christ, Stone Church, Pa.
St. Paul's, Summit Hill, Pa.
First, Tyrone, Pa.
Union, York, Pa.
First German-English, Wilkes-Barre, Pa.
Trinity, Akron, Ohio
Zion, Girardville, Pa.
Messiah, Wesleyville, Pa.
St. Matthew's, Oswego, N. Y.
St. Mark's, Uniondale, Ind.
St. Peter's, Evans City, Pa.
First, Vandergrift, Pa.
Grace, Shillington, Pa.
Grace, Royersford, Pa.
Christ, Lawrence Park, Erie, Pa.
St. James, Cleveland, Ohio
Christ, Spry, Pa.
Grace, Rochester, Pa.
New York City Dist. Juniors, for Catherine Traver
Bethany, Lima, Ohio
Trinity, McKeesport, Pa—contribution $1
St. John's East Liverpool, Ohio
Western District, Ohio, Juniors for Robert Earl Kochheiser.

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Missionary Topics for Juniors
July to December, 1926

(Based on the book Better Americans, Number III, by Herbert Wright Gates, price 75 cents, cloth binding only.)

1. What we Want for Our Country: First, Good Homes.
2. Schools—A Chance to Learn.
3. Good Health, Play and Work.
4. Friendly Neighbors and World Peace.
5. Justice and Fair Play, the Rules of the Game.
6. The Church.

The missionary topics for July to December will be based on the book, Better Americans Number III, by Herbert Wright Gates. Price 75 cents, cloth binding only. There is no separate booklet of helps for leaders inasmuch as the book itself furnishes full suggestions and story materials, having been prepared as a teacher's manual and not as a reading book for pupils. The book contains twelve chapters and abundant material for twelve meetings. If only six meetings can be devoted to it, it is suggested that the first three chapters be combined for the July program, along the following suggestions.

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July 4, 1926

WHAT WE WANT FOR OUR COUNTRY

First, *Good Homes.*

Aim: To lead the pupils to think about the things that have made America great and good; and especially to more clearly realize the things about homes in America:

1—The qualities that help to make a good home;

2—The influence of such a home upon the community and the nation;

3—How the Christian Church helps to make a home life what it should be. Thus lead them into a keener appreciation of their own homes and of the Church as a helper in home-making and enlist them in service activities of the Church designed to remedy the conditions which prevent many boys and girls from having good homes.

1. *Hymn*—America the Beautiful.

2. Approach to the lesson—Study from first four lines of the first stanza of the hymn some of the things which help to make our country beautiful, and from the last four lines of each stanza study the things that will help to make America better.

3. Develop the lesson as suggested on page 24 of Better Americans.

4. Tell the story of Jim's Christmas Gift. Following the discussion of this story, the thought may be led up to the stories of Chapters 2 and 3 and the leader may select those best suited to the needs of her group and tell as many as she has time for, following them up with discussion according to suggestions in book. Leaders should study the three chapters carefully and decide whether to use only one story or several. Stories of the orphan homes and other church homes or messages and pictures may be introduced.

5. Expressional and Service Activities. Study the suggestions of the three chapters and select those which appear best for your group.

6. Assignment in Preparation for next lesson. See page 50.

7. Devotional Period.

Some leaders prefer that the Scripture Reading and prayer be at the beginning of their program. Others would rather have it at the close. Either plan may be followed, or there may be a variation in different meetings. See pages 32, 40 and 50 for suggestions.

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July 11, 1926

HOW JUNIORS CAN SHOW THEIR LOVE FOR THEIR COUNTRY

Rom. 12:17-18

(Patriotic Meeting)

Song—My Country, 'Tis of Thee.

Flag Drill—Have the Juniors each bring a Flag. Have the following march or drill. Juniors form in eight lines, standing well to back of room. At signal march to front, four rows turn to left, four to right. March to sides of room. March to back of room, march forward in twos, then repeat, marching forward in fours, then in eights. Repeat, rows coming forward, form circle, then march to back of room forming four circles instead of eight, then two, and finally one, return to places with flags lifted high.

Salutes to Flags—See topic for June 15.

Hymn—God Bless Our Native Land.

Leader (a Junior)—To be patriotic, it is not enough to shout and sing, "My Country, 'Tis of Thee." We must mean what we sing, and we must be willing to help our country, sacrifice for her, and serve her. During the great World War everybody, boys and girls, as well as grown folks, learned to sacrifice for the country.

In these days now we are apt to forget how we can best show our love for our native land, and how we can serve her. We are going to hear today some ways in which we may serve her.

(Enter America—a Junior dressed in red, white and blue, with a gold crown on head. If desired three smaller Juniors may attend her, dressed respectively in red, white and blue. These may be simple slips of cheesecloth.)

America—Behold, I represent this great land of America. I have come to tell how boys and girls may show their love for their country, and how they serve me. I will call my servants that they way tell you.

(To attendants.) Bid Law appear. (Attendants leave platform and return followed by Law—a Junior boy carrying a roll with large red seals, to represent Constitution, and a large quill pen.)

Law—I am the Law. If Juniors would serve their country, they must obey her laws. A boy or girl who breaks small laws will be the man or woman who will not obey the bigger laws of the land when they grow up. Our jails and prisons are full of such lawbreakers.

As Juniors we can obey the laws. What about "Keep off the grass" signs? What of safe places to play? What about running ahead of traffic signals? What of going out in the country and taking apples, or other thinks which do not belong to us?

If we break these small rules, we are training ourselves to break the big laws of the land when we grow up. We cannot show love for our country if we do these things.

America—Law has well spoken. We must keep the laws of the land. In 1 Pet. 2:13-15 it is written "submit yourselves to every ordinance of man for the Lord's sake."

Let the Church be called, and let her tell what Juniors can do to show their love for me. (Attendants go out, and return with the Church, a Junior dressed in a long white gown, and carrying a gold cross.)

The Church—To rightly love one's country, one must fear God. Righteousness exalteth a nation. And a righteous people are the ones who will obey the laws of God and work for the country in which they live.

In the Bible we read, "Blessed is that nation whose God is the Lord." To show our love for our country, we must follow the Lord.

America—The Church has spoken truth also. God-fearing people alone make a nation great. Reads Deut. 10:20-21.)

Let another of my servants be called. (Attendants go out and return with Prayer, a Junior in a long white robe, carrying Church Book.)

Prayer—If we would show our love for our country we should pray for it. How often in our prayers do we boys and girls ask God to help our land and those at the head of our government? When times of trouble arise, do we every pray for the land?

Great leaders of our land—Washington—and others always in hours of need—went to their knees in prayer.

In our General Prayer in church each Sunday, we pray for our land. Boys and girls can pray for the land, too.

America—(Reads Isa. 62:1.) Prayer brings us a good message, too. Is there still another messenger to tell us how we may show our love to our country? (Attendants go out—and return with a Junior boy in ordinary attire, carrying some tools, to symbolize Work.)

America—Lo, Work comes with a message.

Work—If Juniors really love their country, they will work for it. We may think we are only children and can do nothing, but we can begin now to learn the laws of the land, to know what is best for the people, and when we become "the people" we will know the right kind of laws to make. Years ago the boys and girls learned about the dangers of alcohol and their slogan was "Tremble, King Alcohol, We Will Grow Up." Today these same boys and girls are the men and women who helped bring about Prohibition. And we are the ones who will help carry this out in fullest measure. We are hearing a great deal about World Peace in these days. It is too soon after the World War to bring this about at once. But we Juniors are learning that war is wrong, that nations should dwell together in peace, and perhaps we will be the ones to bring about that peace which the Prince of Peace came to bring. We can work for it.

There are other things which we can work for.

Justice to all is something we can help bring about. To see that everybody has a fair chance, to help the immigrant to come to these shores, to see that race wars stop and the black man has a chance, these are things we Juniors are learning about, as boys and girls never learned of before. And we are going to work that these come to pass.

In the making of the laws we can work too. We can learn what kind of laws are best, and study our country's needs. When

we grow up then we will be more intelligent citizens. We will be better able to vote. We can work now by studying the Constitution.

And the girls have a part in this too. The Junior girls of today will be the first set of trained women voters. If we work now and learn what laws are needed, we can show our love for our country by making good laws.

America—Thou hast truly spoken well, Work. Juniors, you are the hope of the future. To you I look for better things. You can show your love for your country in all these ways. Obey the laws of the land, love God and follow Him, pray for the land, work for the best things. And then truly shall I be "the land of the free and the home of the brave."

Hymn—America, the Beautiful. (If your Juniors do not know this, take time to teach it.)

Sentence Prayers (by Juniors)—O Lord, our dear Heavenly Father, bless our country and keep her in the way of truth and right.

Be with the Presidentand all in authority.

Help all those who make our laws and give them wisdom.

Turn the hearts of those who break the laws and help them see their wrong.

Help us to do our part as boys and girls to make our city better.

Teach us so we may grow up to be good citizens.

Help us to spread the good tidings of the Gospel throughout our land.

Closing—Lord's Prayer.

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July 18, 1926

WHAT WE LEARN FROM THE OUT-OF-DOORS

Psalm 19:1-6

(Joint meeting with the Intermediates and Seniors.)

(This is a joint meeting which brings together the three departments of the Luther League. It may be in the nature of a combination business, social and program meeting. Have the Senior League plan their work until fall at a business session, let the Intermediates take care of the games and refreshments, and give the Juniors the program to render.)

THE TOPIC

(Junior President in charge.)

Hymn.

Bible Lesson—Read by Junior. Psalm 19:1-6.

Parable of the Sower—Acted out by the Juniors (see leaflet in Packet.)

Leader (a Junior)—Out-of-doors teaches us many lessons. In this happy, out-door season, there are many lessons we can learn and we can keep close to God by learning of the mighty world of ours He has created.

Psalm 95—Recited in concert.

Junior (wearing placard with word, "Wholesome Play.") The out-doors leads us to wholesome play. All out-doors calls us. Recreation is needed by all. It makes us happier and better able to work. Let us have some verses telling us about the benefits of wholesome play. (Small cards with title, "wholesome play" printed on them and Scripture references passed out before meeting—to Seniors—who read them at this time.)

Prov. 17:22. 1 Cor. 13:4-5. Rom. 12:17. Rom. 13:7. Luke 5:29-31. Mark 1:34-35. Mark 2:52. Mark 6:31.

Talk—By Intermediate—"Our Physical Programs" (telling the physical requirements in the Intermediate program, and stressing the value of camps.)

Leader—In God's great out-of-doors, the stars have a message for us. They remind us of God and His power. Can you on a bright summer night look up at the sky with its myriads of bright stars, and not think of God and His power and might? Our Bible is full of references to stars. (Stars given out previously (cut these from cardboard) with Scripture references printed on them, read by Seniors at this time.)

Gen. 15:5. Jer. 33:22. Psalm 8:3. Isa. 40:26. Deut. 17:5-7. Matt. 2:1-10. Rev. 22:16. Gen. 1:14-19. Ps. 19:1-2.

Leader—God talks to us in the summer storms, too. Storms, part of the out-doors of this season, have a message for us. God's might and power is again revealed to us in the Storm. Let us hear what the Bible has to say concerning Storms. (Cards with word "Storm" and references previously distributed read by Seniors.)

Acts 27:14-44. Matt. 8:23-27. Matt. 14:22-23. Ps. 107:25-30.

Leader—All about us are Trees. They teach us many lessons. A tree is beautiful. It is the symbol of a Christian life. Trees are useful, the palm tree sustains life in the desert, we need the lumber for our buildings. Trees are victorious over death, the evergreen lives through the winter. They teach us the beauty, the usefulness and the victory of a Christian life. Let us hear some verses about Trees. (Small trees cut from green paper with references distributed and read by Seniors.)

Ps. 1:1-3. Ps. 92:12-14.

Leader—The country with all its fertile fields reminds us of God, too. The farmer as he goes about tilling the ground can teach us some lessons. Let us hear what the Bible tells us of the farmer. (Cards with "farmer" and references printed on them distributed beforehand, and now read by Seniors.)

Gen. 2:15. Heb. 3:23; 4:2. Matt. 13:1-9; 24:30. Mark 4:26, 29. 2 Cor. 9:6. Gal. 6:7.

Leader—Many of us have spent vacation among the mountains, or have travelled over the mountains. They have a message for us, too. Psalm 121:1 tells us God's message in the hills.

(All recite in concert.)

Leader—A message which comes from us from Nature all about us is the fact that man, while small and weak in himself, is great, because God has made him in His own image. (Senior reads Ps. 8:3-9.)

Leader—Nature must also teach us this lesson, that God is Creator, that it is He that has made us, and that He is All-Powerful. (Senior reads Job 12:7-10.)

Leader—Nature reveals to us God's goodness. God provides the harvest for us, gives us all that necessary for food, and clothes and shelter, He gives us more than we need. (Senior reads Acts 14:17.)

Leader—The animals of the earth can teach us lessons. We can learn wisdom from the ant, for she lays up food in summer, the conies who build in rocks, the locusts, who go forth in swarms, and the spider, who works diligently. (Senior reads Prov. 30:24-28.)

Leader—The Flowers tell us of God's care. Why need we be anxious about ourselves or what may happen, when we are God's children? If He cares for the flowers, and makes them so beautiful, will He not surely provide for His children? (Senior reads Matt. 6:28-34.)

Leader—Last of all, we can learn a big lesson from the sower who goes into the field to sow seed. How are these lessons which we have learned from Nature to help? Will we try to follow them? Or will they fall on stony ground? (Senior reads Matt. 13:3-8.)

Closing Hymn—"Beautiful Saviour."

Sentence Prayers.

Lord's Prayer.

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July 25, 1926

RUTH, WHO CARRIED THE TORCH OF LOVE

Ruth 1:15-18

(One of the "Torchbearer" Topics. Try having the Juniors act out the story of Ruth and Naomi at the close of the meeting. Allow them to arrange this themselves.)

THE TOPIC

Hymn.

Bible Story—Ruth 1:15-28—Read by a Junior.

Introduction—After the Israelites had been reminded of God's power, they needed also to be reminded of God's Love, and the Torchbearer we will hear about today is a gentle girl who held high the Torch of Love. Her story reminds us of the love which we should have for our Heavenly Father.

First Junior—My story is about Ruth *sharing Naomi's burdens.* Naomi, one of the Jewish people had gone with her husband and two sons down into the land of Moab, during a time of famine. Now husband and sons were dead, and she starts to return again to her own land. Ruth, the young girl who had married one of the sons, will not stay back, but insists on going with Naomi. The verses Ruth 1:19, 22 show us how she showed her love for Naomi. (Reads Ruth 1:19-22.)

Memory Verse—Ruth 1:19 learned.

Second Junior—I want to tell about *Ruth, The Worker.* (Reads Ruth 2:2.) In order that she and Naomi may have food, she goes into the grain fields and works there, gathering up the grain dropped by the workers in the field.

Third Junior—Goodness brings reward is the title of my story. The owner of the field, Boaz, sees Ruth at work, and not only has the men leave some of the grain for her to gather, but tells her that she should work in the field freely and gather all she wanted. (Reads Ruth 2:11-13.)

Fourth Junior—Ruth's Marriage comes next. (Reads Ruth 4:9-10.) Through Ruth God was working His promises. He had promised the people that He would make of them a mighty nation. That promise was now fulfilled. Another promise had come down to them through the ages—that of this Nation should come a Messiah, or Saviour, who should save the people from their sins. The people were looking for that Messiah. Ruth's son was Obed. Obed was the father of Jesse. One of the sons of Jesse was David. And it was of the house of David that our Saviour came.

Fifth Junior—Ruth's story tells us of the Love which we should have for God and His work. *Love's Great Torch* is my story. (Reads 1 John 4:16.) God loves the world so much that He sent His only Son, and that Son loves us all so much that He was willing to die for us. Should our hearts not burn with love for Him?

Sixth Junior—How The Torch Burns is our last thought. We must hold high the Torch of Love. We must put love of God as the first thing in our lives. God will be with us then. (Reads John 15:13.)

Blackboard Work—Have the Juniors the week before the meeting hunt all the verses they can find in the Bible on "love" and write these on the blackboard. Put first John 3:16.

Picture Study—Use the Picture "The Gleaner," have it explained by Junior.

Chart—Put picture on "Torchbearer" Chart.

Closing — Hymn — Sentence Prayers — Lord's Prayer.

Rev. A. J. Traver, Editor, Philadelphia, Pa. Send all articles, communications and news items to 806 Muhlenberg Bldg., Philadelphia, Pa.

Luther League Review

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BOOK REVIEWS

THE INTROITS AND GRADUALS OF THE CHURCH YEAR, Part II—Trinity Season, by H. Alexander Matthews, Mus.Doc. (United Lutheran Publication Society, 1926). Price, $1.50. Per dozen, $15.

This offers a musical setting for the Introits and Graduals to complete the splendid series begun in Part I, Advent to Trinity. The editor can fully recommend the use of Prof. Matthews settings for the average choir as well as for the better trained salaried singers. Part I was used with satisfaction at St. Thomas' Lutheran Church, New York City. Part II is just as good.

WEEKDAY RELIGIOUS EDUCATION, by Rev. Foster U. Gift, D.D., Supt. of Instruction at the Motherhouse, Baltimore. (United Lutheran Publication Society, 1926.) Price, $.65.

This book is written out of experience. The knowledge of the theorist is not lacking but the author has held to his purpose, the writing of a guidebook rather than a philosophy. Practical plans for organizing the Church School, suggested curriculi for the Church School and a clear presentation of the distinctly Lutheran objective for the Church School fill a real need. The official program arranged by the Parish and Church-School Board is also included. This is just the book for Luther Leaguers who are interested in Week Day Schools.

FIVE MINUTES DAILY WITH LUTHER, by John T. Mueller, Professor of Systematic Theology, Concordia Lutheran Seminary, St. Louis. (Macmillan, 1926, $2.50.)

Just the guide for daily devotions Protestantism has been awaiting! The readings are dated, one page to each day. They begin with a scripture text and follow this with a direct Luther quotation in good modern English. The page closes with an appropriate verse. Luther Leaguers who want A SYSTEM for daily devotions, simple, interesting (Luther is decidedly not dry reading) and helpful, will purchase and use this book.

DELEGAITS

Rev. William Osgood Rogers

Deer Skinny,

Josephine Wheatland is a peach of a Delegait. Our Sosiety always sends her to all the big Meatings.

She is such a Swell Dresser that she gets sent to Rich hoams to be entertaned. The Hed Officers all No her and put her on the Committys, and most always she is on the Program for a paper or Sumthing. She is an Honor to our sosiety.

When she gets Hoam she gives the finest Reports of all she has Scene and Herd, and fulls us full of Inthusism. Folks say she is a Modul Delegait. There isn't anybuddy else in our Hole Sosiety that could possibly take her place.

But our Preechur doesn't Appresheiate Josephine. He is always suggesting that we send someone else—some membur who has never been to a Convention.

They finally agreed to let the Preechur have his Way for once. So they sent Jim Strong to the State Meating. I guess it was an Eye-Opener to Jim. He's been Twice as Inthusiastic for our Sosiety as he was Befour. The Preechur thinks Jim may study to be a missionary just from what he Herd there.

But Jim's report wasn't neer as good as Josephine could have given. And I know he didn't bring our Sosiety any Honor with the Hed officers. But the Preechur says Jim's going was a big thing, and he hopes they will send some other Nue membur next time.

Ain't it Queer?

Yours,
Pucker.

—*Christian Endeavor World.*

League News Items

COLUMBIA DISTRICT

Oregon and So. Washington

The *Bulletin* asks you: Which Kind Are You? There are three kinds of people in all organizations and the Luther League is no exception. They are the rowboat members, the sailboat members and the steamboat members. The rowboat members always need to be pushed or pulled along. The sailboat members move along when a favorable wind is blowing. But the steamboat members move along continuously through calm or storm. We need more members of the steamboat variety. In what class are you? You do your own classifying. It is not up to us.

Portland—St. James' reports fine attendance at devotionals. Chehalis, St. John's weekly Lenten service well attended and a basket social in prospect. The Dalles has introduced more variety in their devotionals. Vancouver, Zion's conducted evening service in the absence of a pastor.

Another *Bulletin* gem!

There are great big jobs that a League can do—
One for Bill and one for Hugh;
But don't forget there are little jobs, too,
One for me and one for you.

INDIANA

Editor John Gardner, Missionary Superintendent of the Indiana Synod and editor of *Ind-Ky-Tenn*, the synodical monthly, is an old friend of the General Secretary. So the liberty taken with our congratulations. He called it "Applesauce."

Strenuous efforts are being made to complete the Andhra quota by the time of the convention at Muncie. When those hoosiers start, they always arrive. More power to you, President Albert.

IOWA

Secretary Wolf has been grooming the General Secretary for a visit to Iowa. It seems in that two-gun State they are very sensitive about one's pronunciation of the State name. He pronounces it slowly and the General Secretary mimics him to the best of his apeless ability. Then he just laughs. Before this reaches our public the visit to DesMoines will have been made. Then we shall see!

Our instructions from "Rube" Lampe are clear as mud. They here follow: "If you have never been in Iowa before you will find it an interesting State. Bounded on the north by Dr. Bieber, wheat fields, and Swedes; on the east by Min Peterson and Chicago; on the south by Missouri mules; on the west by Herb Fischer; we have as our capital Des Moines, and as our chief product corn; we are nationally known for our pork and our iconoclastic ideas; though our roads are the muddiest in the Union, yet the red lips of our Hawkeye maidens are like ripe, sweet pomegranates. Oh! you must come over! Harry always did like to visit us."

MICHIGAN

This live State is all "het up" over taking third place on the Andhra Honor Roll. They have a right to be and President Goering can be proud.

THREE RIVERS pledged $75 at Andhra, presented "The Quest" and conducts evening service. GRAND RAPIDS reports rapid growth in membership and interest. LANSING writes, "Our League is going hot. Fine attendance, good topics and splendid leaders who have the League spirit from the word go." NAPPANEE added to their regular obligations gifts to Oesterlin Home and the Near East.

DETROIT, Christ's, largest ACCAB contribution from the district. Reformation organized the third Junior in this Synod recently.

ELKHART presented "When West Meets East" and gave $65 to ACCAB as a consequence. BATTLE CREEK also presented the pageant and has conducted several Sunday Vespers.

MINNESOTA

The local objective of this humming State League is $1.50 per member for Home Missions. Now since Andhra is completed every effort will be turned toward meeting this objective.

The honor roll for the State is based on three standards. Payment of dues in full, of Andhra quota, and of Northern Missionary Fund. One-third for each. Trinity, Lindstrom, and St. John's, Duluth, were reported 100 per cent. in the April *Extender*.

Says *The Extender:* "Let our slogan be 'On to Salisbury in 1927.' Save your money, wear your old clothes a while longer and be generally economical. When you come back from Salisbury you'll say it was worth it. Just see what the Milwaukee convention did for Gunhild and Harold! You may be as fortunate." (Well, well, a romance!—Ye Ed.)

Holy Trinity vs. St. Mark's, St. Paul, a basket ball game benefit of Andhra! (Here is an idea!)

"The Six Who Pass While the Lentils Boil" must have been sweet. It was given by Salem League. Pentecost offered a musicale as an Andhra benefit and Holy Trinity sponsored the showing of the Luther film much to their benefit financially and otherwise. These are Minneapolis Leagues.

NEBRASKA

The *News* asks: "So we are 'sassy.' Did you notice, the LUTHER LEAGUE REVIEW called us 'sassy' because we announced that the 1929 national convention was to be held in Omaha. 'Now what d'yuh think o' that?' Just to prove that we're not talking through our hat we wish to announce that six of our Leaguers have already decided definitely to make the long treke across the continent to Salisbury to make our claim good. Names furnished on request. 'Now what d'yuh think o' that?'"

(We think that is great. How about making it sixty and bringing along a brass band? Come on, Omaha, our good right hand is stretched right out for a hearty shake.)

The Omaha hospice is on a paying basis. The picture appeared on the cover of a recent issue. The Luther film was given as a benefit in April.

Recent doings: Grace, Lincoln, gave a Latin American pageant at a recent missionary devotional. Creston entertained the confirmation class. Benson, Omaha, gave "It Can't Be Done," a playlet, and proved that it could! Grace, Omaha, is canvassing for subscriptions to the *Lutheran*. (Another idea!)

St. Mark's Omaha, supports a Bible woman in India. (Great.) Kountze Memorial sponsored a "Mother-Daughter" banquet in May and also gave a "White Elephant Party."

Omaha district arranged an exchange of leaders for an April meeting. (Other districts take notice. It would work well within a city or where distances between Leagues are not too far.)

Kountze Memorial publishes a "Lookinto." One page each in a March issue was devoted to recording what kind of men the girls admire and what kind of girls the men admire. (We hand it to Mary Croft.) Miss Mary says she has given the subject no thought. "Men are like street cars. Why run after one when there'll be another along in a minute." As for the judgment of the men Claude Deveraux offers the widest (poetically speaking) possible leeway—"Just so she doesn't sit in the corner and act dumb," while Herb Fischer (whose opinion ought to be more or less professional) tells us what she must not be: "Pouty, perfidious, a parrot or a pest. He likes them pleasingly plump, pretty and pleasant, above all ,a perfect pal and pardner with the ability to prepare pie and pastry."

NEW JERSEY

ASBURY PARK—On Friday, April 23, under the direction of Miss Emma Van Gilluwe, the "Family Album" was presented with twenty-two living characters. The social room of the church was well filled by members and friends of the League, and a nice sum was added to the Treasury fund. The Village Band, conducted by Miss Bessie Coble, brought forth much comment.

Plans are now being made for the eighth annual strawberry festival, early in June. The Sunday evening devotional services are well attended, each Sunday evening at 7 o'clock. The League is now under the leadership of Harold

Quering, president, who is filling the position very capably.

NEW YORK

The Japan Seminary is established on a two acre campus forty-five minutes by fast electric line from the center of Tokyo. The dedication services were held last September. Nine students are in training. The dean's home was built by the New York State League. Rev. J. P. Nielsen is president of the seminary.

St. Paul's Mt. Vernon. Like all loyal Leagues this organization is taking a real part in the debt-funding campaign of St. Paul's. They have subscribed $500. Among activities are a series of lectures on "The Parables of Christ" and the production of "Slats," a play. Edna Ebbers is the new president.

President Jensen in his final call for the great Niagara convention, quoted the following:

"I wish I was a Little Rock
A-setting on a hill;
A'doin' nothing all day long
But just a-setting still;
I wouldn't eat, I wouldn't drink,
I wouldn't even wash;
I'd set and set a thousand years
And rest myself, by gosh!"

This he followed with an appeal that applies to all our Leaguers and their conventions:

"The young folks of the Luther League do not want such 'Perfect Bliss.'

"They want action! They want something worth while to do! Our opportunity for action is here, the great Niagara Falls Convention is calling in a most appealing way. The youth of the State is stirred by its mighty challenge. Never before has there been such enthusiasm surging through the Leagues as at the present time. Districts are making special efforts to finance the trip so that not one Leaguer may have to forego this inspiring opportunity. Local Leaguers are vying one with the other to go 100 per cent. strong.

"To do all this no one can be "a-setting on a hill, a-doin' nothing all the day long." Not if we are going to have the most inspiring Luther League convention ever held in America."

Fred Heins, New York State League missionary to Japan, writes as follows: (Minnie is Mrs. Fred and Ruth is the newly arrived head of the house.) "I do not remember whether I mentioned that the executive committee has decided to send us to Saga, a town in Kyushu, the southern island, as our station from September on. Our address will be 175 Nakanohaski, Koji, Saga, Japan.

"Minnie has been studying at home this year, while I have gone to the Language School. Baby Ruth is gaining in weight nicely, though she has not the red cheeks we should like to see. But we are doing our best and trusting God for the rest."

ALBANY—Emmanuel League contributed $50 toward their Church Organ Fund. First League is rejoicing in the new friends found in the merger of their congregation with Redeemer. Dr. C. E. Frontz is the pastor of the union. COBLESKILL—Zion League is holding joint socials with other Young Peoples' Societies in town. ONEONTA—Atonement League reports three young men preparing for the ministry. Pittsfield League is helping in the establishing of a mission at Pullman, Wash.

RENSSELAER—St. Paul League was the first local to pay their Andhra quota to Treasurer Dittmer. WEST SAND LAKE—Zion League held an oyster supper to help send delegates to Niagara. BROOKLYN—Christ League has entertained at several homes. Incarnation League has nine members reading the course. Good Shepherd League has a long record of Inner Mission activities. Messiah reports thirteen of the fifteen points program fulfilled.

BROOKLYN—St. Andrew's League gave confirmation class a reception. Christ, Floral Park, League is promoting *The Lutheran* in the church. Glen Morris, St. Andrew's League gave splendid financial aid to their church. Lynbrook, St. John's League reports a "peppy" year. Woodhaven, St. James reports a full program of service to local church and institutions of mercy.

We give it up! The New York *Mirror*, from which these items were taken, has the most complete list of Leagues reports we have ever seen gathered by one State publicity medium. Wish we had room in ths REVIEW to broadcast some more. Sixty-nine Leagues sent in news of their doings.

The missionary report of the State chairman is always a revelation. It is reflected in these reports. Hardly one omits some missionary activity. Those who ask the Why? of the present state of the New York League find their answer here.

NIAGARA FALLS—Zion's League conducted a life service meeting at a Sunday vespers in April. A large and appreciative congregation was present. It was the first time the young folks ever had taken charge of a service.

OHIO

Grace, Springfield, Rev. John W. Berger, pastor. The Anspachs missionaries to China attended this church while Rev. Mr. Anspach was on the Wittenberg College staff. Since going to China they are writing regular letters to the home folks. Grace League mimeographs them and looks after their distribution. From the first letter, we quote: "At the outset we must leave space for worthy praise to the energetic League of this mission congregation. It is an organization of splendid young folks who do things."

The Women's Missionary Society of the Ohio Synod of the United Lutheran Church has purchased a new twelve-room house at Springfield, Ohio, to be used as a home for missionaries on furlough. The house is located in the civinity of Wittenberg College where many missionaries study.

PACIFIC NORTHWEST

Seattle is the home of the Pacific Seminary. The president, Dr. Kunzmann, in sending the ad for this issue. enclosed the seminary song which he composed:

THE SONG OF THE LONE SEMINARY IN THE WEST

Far over the mountains and hills away
In the land of rich treasures possessed,
Where the millions of blood bought souls are astray
Is the Little Lone Sem. in the West.

The harvest is great and the laborers few
And the multitudes seethe in unrest
Whilst daily their hearts wring with anguish anew
In that Little Lone Sem. in the West.

Will you cheer on those few who toil in that field
Or fold idly your hands on your breast?
For God's sake a token of helpfulness yield
To that Little Lone Sem. in the West.

Its harvest now garnered and Christ on His throne
And the saved in those mansions of rest,
Then before heaven's hosts the Saviour will own,
Crown with glory, that Sem. in the West.
The tune is being written.

REV. J. C. KUNZMANN, D.D.

We Leaguers have learned in our Andhra campaign that to evangelize a country we must raise and train a native ministry. The same principles apply to our church on the Pacific Coast. God bless you Dr. Kunzmann in your brave attempt to awaken the church to the need of Pacific Seminary!

PENNSYLVANIA

LANCASTER—Grace, Rev. Allen L. Benner, pastor. This League surely does have the Andhra fever. Some Indian fevers are much more deadly. This sort of a fever fires up life and energy for service. In addition to paying their quota to the League objective they are accepting a share of a congregational goal of $1,000 to make Pastor Benner a patron. They also are raising $350, by systematic offerings of the members and not by sales, etc., to furnish two rooms in the dormitory.

HARRISBURG—Bethlehem League plan a "Get-together" for Leaguers-now and Leaguers-to-be. We also wonder about that May Moonlight hike. Great idea. Good for the Minister's Wife's Hat Fund.

The Reading convention will have at its theme "Answering His Call," with three main addresses on the subjects "Come," "Tarry" and "Go."

The motto of the York District is "Every Member Get a Member." What that wouldn't do to the Luther League of America if everybody tried. Yes and if every subscribed to the REVIEW got another we could sure put out a man-size illustrated monthly.

The Philadelphia district publishes a little guide on Inner Mission work for the Leagues. Ten suggestions are: 1. Be a big brother or sister to some needy child. 2. Help find Lutheran families to take homeless children to raise. 3. Contribute toward providing for and educating such a child. 4. Take children to clinics. 5. Entertain children at orphan's homes, settlement houses and also children under care of the Lutheran Bureau. 6. Collect and send reading matter to the Lutheran Seamen's Mission. 7. Make comfort bags for seamen. 8. Visit and entertain persons in homes, hospitals, prisons and assist in holding church services by furnishing music individually or as a choir. 9. Teaching Sunday school and other classes in the Settlement and Martin Luther Neighborhood House. 10. Help find homes for out-of-town Lutherans. The listing of these possible activities must be a great help. Young folks are eager for work. They need guidance.

Pittsburgh District—A "dinner" was held by this district at the downtown Y. M. C. A. Building, Pittsburgh, April 23, 1926.

CONVENTION DATES SO FAR

Nova Scotia, June 3, Mahone Bay.
Texas, June 6, Schroeder.
Minnesota, June 20-22, Minneapolis.
Indiana, June 23-25, Muncie.
Michigan, July 13-18, Lake Wawasee, Ind.
Maryland, July 20-21, Smithburg.
Pennsylvania, July 13-15, Reading.
Ohio, July 26-31, Lakeside.
Pacific N.W., August 20-22, Centralia, Wash.
Kansas, August 23-28, Lutheran Camp.
Virginia, August 25-28, Bluefield, W. Va.
Nebraska, August 29-31, North Platte.
North Carolina, August 31-September 2, China Grove.
South Carolina, September 1-3.
New Jersey, September 5-6, Camden.
Wisconsin, September 13-15, Milwaukee.
Connecticut, October 10-12, Waterbury.

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We have received sufficient to meet our current expenses but not for enlargement, absolutely necessary.

If, as you know, the future of America lies on the Pacific, where the white man faces the rising tide of color on the farther shore, then we Lutherans need to wake up and get busy now.

If any Lutheran of devotion and vision desires to erect a memorial, establish a perpetual endowment, secure an annuity to care for them and their near ones during life or in any way help to christianize the farther West, write to

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